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What Our Country Owes to Home Missions.

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TO answer this question would require volumes, much less a Magazine article. By Home Missions we mean missions confined to America; this will include missions to the red man, the black man, the mountaineer, the immigrant and the man on our frontier, whether he be black or white, alien or American born. The Presbyterian Church includes Alaska and Porto Rico in its Home Mission field.

And in this broad sense, what does our Country owe to Home Missions? What Foreign Missions have done for China, Japan, Korea, the Islands of the Sea and the Dark Continent, Home Missions have done for America. And yet to some the former seems to rank higher than the latter and are unwilling to give as much thought, time, money, or even prayers as to the former.

When our forefathers came to America they brought their church with them, erected on this free land their altars on which to offer their sacrifices. The Puritan and Pilgrim of the North, the Dutch of New York, the Friends of Pennsylvania, and the Scotch and Irish of Georgia and North Carolina, were all lovers of God and lovers of His sanctuary, and after fostering their own home church, they sought to impart the knowledge of the Gospel to others. And so the Home Missionary was among the first to penetrate the forests, climb the mountain heights and cross over to new countries beyond, and the hardships and privations endured place him among the heroes of the world. And when Home Mission Boards were formally organized this has been the lot of the Home Missionary, and to him America owes a debt of gratitude as well as a debt reckoned in money value, for possessing the land and holding it for generations to come.

The first Home Missionary was John Elliot, the apostle to the North American Indian. A pioneer of pioneers, who Pierson says, formed the mould in which modern missions took shape. A Puritan of the Puritans, he reached Boston when 27 years old, in 1630, and labored as pastor of Roxbury for 60 years. Finding the Indians needed the Gospel as well as the white man, he acquired the Indian language, and preached the first sermon to the Indians in their own tongue. He continued this work among the Indians along with his pastoral care of Roxbury and with his motto: "Prayer and pains through faith in Jesus Christ will do anything," he accomplished a double victory. He conquered the Indian, America's first foeman, and compelled Great Britian to recognize him and his work; and a society was organized to propagate the Gospel in New England.

He built a model state for his "praying Indians," formed them into a commonwealth with civil courts, industrial improvements and religious institutions. He gave the world the first translation of the Bible in the Indian language, and the first in which the whole Bible was ever given to a barbarous people for their conversion, and it stands to-day as a monument to Home Missions, along with his Bay State Psalm Book, the first book printed in America.

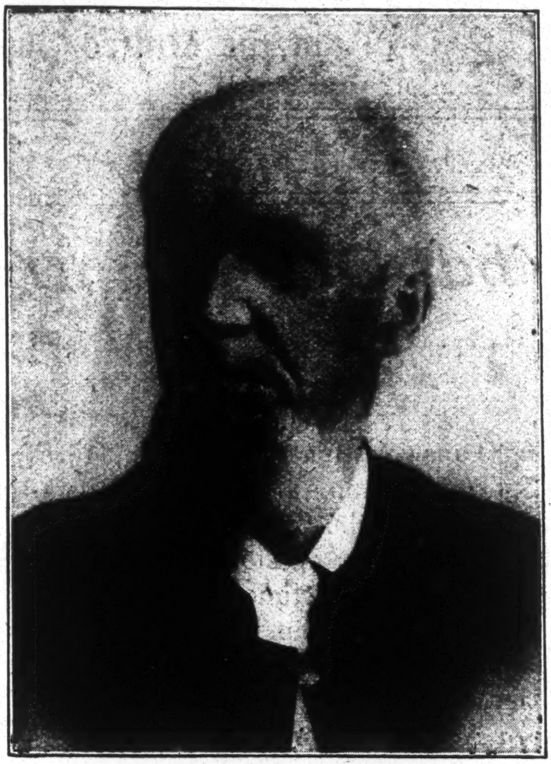
Our country counted of great value the aid and friendship of France, who gave us Lafayette to help win our victories and so too, we should count of the highest value the work of the Protestant Church through her Home Missions, in conquering this foe of the nation, the Red Man of America.

This is not the only feature of this early Home Mission effort; when Elliot began his work there was not a single Protestant Missionary Society in the whole world, the rise of Foreign Missionary zeal in the last hundred years, is an outgrowth of what was done for the pagan people of Massachusetts. Dr. Thompson says, "The American Board of Commissioners for Foreign Missions, which has sent out more than two thousand missionaries, is a century plant whose seed was dropped by this Apostle to the Indians among the hills of Natick."

And if we reckon the reflex value of Foreign Missions of all the Protestant Church of America,—the value to their home land—we can estimate in part the debt our country owes to Home Missions.

A quarter of a century later than Elliot, another consecrated missionary spent his brief life work among the red men of America, David Brainerd—whose prayer has become the prayer of every consecrated missionary, home or foreign.

"Here I am, Lord; send me; send me to the ends of the earth; send me to the rough and savage pagans of the wilderness; send me from all that is called comfort in the earth; send me even to death itself if it be but in Thy service and to promote Thy Kingdom."



REV. MARION MORRISON.

In 1876 Dr. Marion Morrison was sent as a missionary to Nebraska. He rode on horseback all over that country. Let him hear of a United Presbyterian family, that family would soon have a visit from the earnest missionary. He gathered the people together, organized congregations, made the church acquainted with what she had in Nebraska and with the fertile fields and growing cities. He was president of Amity College at one time and rendered valiant service to his country and gave a son to the foreign field, now himself a home missionary.—Eds.

The standard bearer of the cross with this prayer on its folds, the pioneer home missionary has gone to the different states on our frontier and established churches, organized mission stations, instituted Sabbath Schools, visited the homes of the early settlers, erected the family altar, cheered the hearts of the lonely ranchmen or farmer and holding the fort for the regularly ordained and settled pastors and then on to other new fields, until the whole land is occupied for Christ, the sound of praises on every hand and the ringing of Sabbath bells in every hamlet and village.

The church is the salt of the earth, the very life of a nation; no nation can prosper without the Christian home, the Christian church, in short without all the Christian institutions. For the existence of these churches in the land the State is indebted largely to the Home Missions of the different Protestant Churches.

The Board of Home Missions of the Presbyterian Church celebrated its centennial recently, and says in its annual report: "The story of the work of the Church during the last century would tell how our country has been occupied for Christ, from the Alleghenies to the Pacific and from Alaska to Porto Rico. How about 5,000 churches have been organized and in part supported by the Board, and how hundreds of schools among exceptional populations have elevated and in some cases transformed the communities where they were planted. It is estimated that nine-tenths of all our Presbyterian Churches owe their existence directly or indirectly to the fostering hand of Home Missions. During the century about twenty-three million dollars have been expended for this work." Hence the country owes to Home Missions for her share in producing the material wealth of these Churches, for their spiritual influence, for the patriotism of her members, for the loyalty of her officers; for none more patriotic and loyal than the Christian people of America. Our country owes much to the Home Missions for their work among the immigrants that are seeking homes in our land.

The work of the Home Missionary among the immigrants is to preach the gospel and convert them into American citizens and this is being done by all the churches; agents are employed in this service in Ellis Island and they follow them to the large cities, to the mines of Pennsylvania, to the lumber camps of Minnesota and Wisconsin, to the prairies of Iowa and North and South Dakota. They organize mission stations in foreign communities, establish day schools and Sabbath schools. Ask the pupils of some of these schools what country they were from, they will say, our fathers came from Russia or Austria, but we are Americans. Singing our own national airs they salute the flag when unfolded to the breeze.

Jacob Riis says in his "Making an American" they know when the American is made. Recovering from illness he lay on a balcony in Copenhagen, he says in "The Making of an American" and seeing a passing vessel bearing the stars and stripes, he rose and saluted it, and he knew the American was made.

Perhaps the most striking example of direct results of Home Missionary Agency is the saving of Oregon to the United States, by Dr. Marcus Whitman. The story excels in romance any tale told by novelist or journalist:—

Both England and the United States claimed the country and it finally narrowed down to the question, which would have the greater number of citizens. We claimed the country by right of discovery in 1792, the exploration of Lewis and Clark, 1805, and early settlement at Astoria, 1811.

Four Indians appeared at St. Louis in 1832 in search of the white man's Bible, of which they had heard through Clark and Lewis. They went home heavy hearted without it, and said, "We are going back the long trail to our people of the dark land; you make our feet heavy with gifts and our moccasins will grow old in carrying them, and our people will die in darkness and they will go on the long path to other hunting grounds and no white man will go with them, and no white man's book to make the way plain."

This Macedonian cry came to a Methodist Conference in the East, in 1833 and they sent out three missionaries in 1834, who settled in the Willamette valley.

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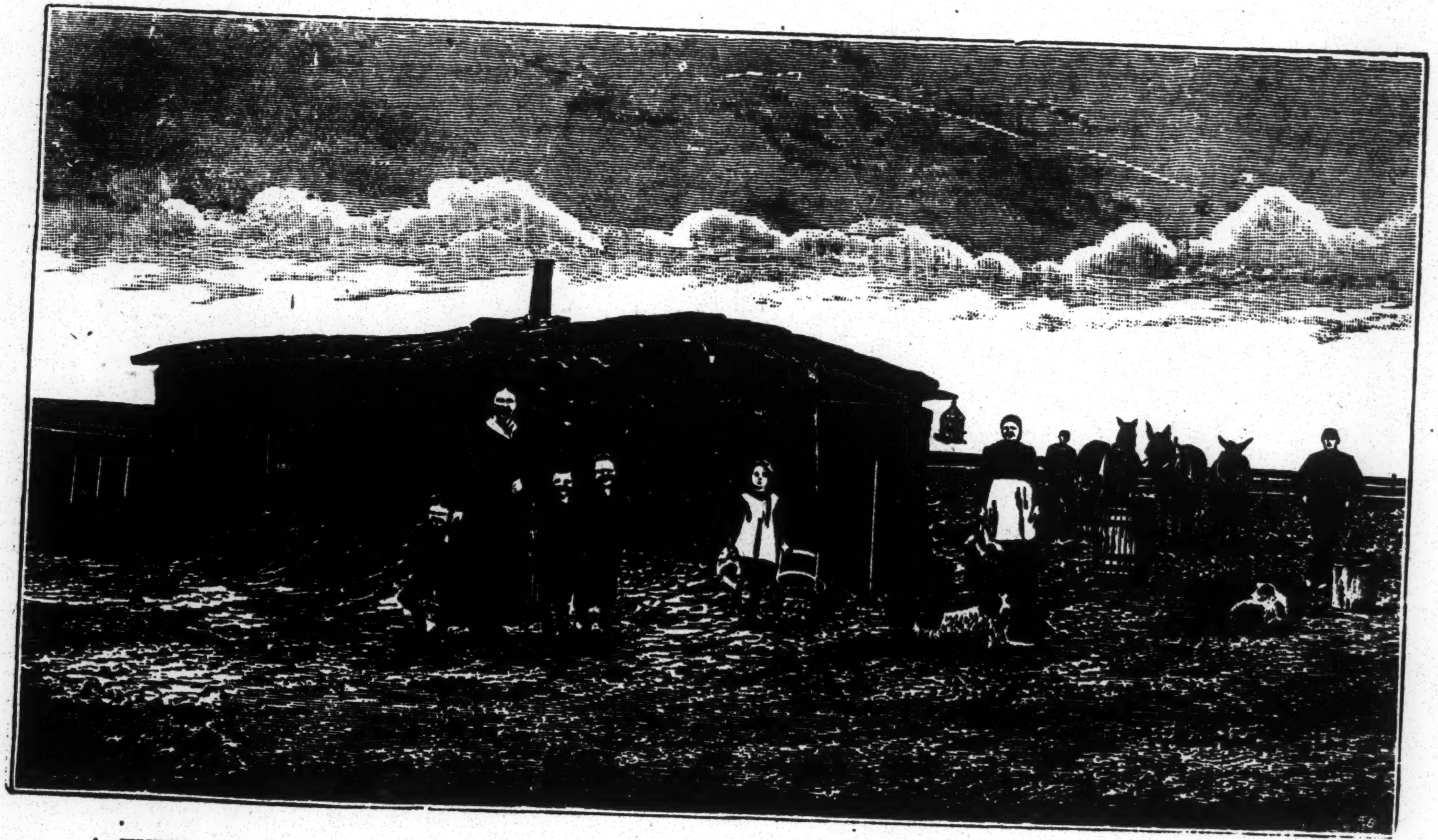

A TYPICAL HOME OF THE EARLY WORKERS AND MISSIONARIES IN HOME MISSION FIELDS.

It reached also the American Board composed at that time of Congregationalists and Presbyterians and they sent Dr. Parker and Marcus Whitman. They reached Oregon in 1835, Whitman satisfied that the field was good missionary ground returned home with two Indian boys. Arriving Saturday night without telling his people, he marched into church Sabbath morning and took a seat by his mother, who spoke out in meeting, "Why there is Marcus Whitman." And what mother would not, whose son had just returned from a trip of 4,000 miles into the wilderness. He returned to Oregon with his young bride and Rev. Spalding and his bride, reaching Oregon in 1836, six years before Fremont, who was called the pathfinder, but they deserved the honor as these women were the first white women to cross the mountains.

Dr. Whitman, hearing that a train of English and Canadians was coming to Oregon, decided to go to Washington and see president Tyler and secure recognition and help. He took the long trail of 4,000 miles to the Capitol and saw Tyler and Daniel Webster, his secretary, and convinced them that Oregon was worth more than a pinch of snuff, Webster having said that it was not, that it was a fine farming country and that wagons could cross the mountains. He returned with one thousand emigrants and their families and stock and saved Oregon to the United States. And today Oregon, Washington, Wyoming, Montana and Idaho, with all their mineral and agricultural wealth, their rich fertile hills and valleys, their fine orchards, celebrated in the markets of the world, stand as a monument to Marcus Whitman and his co-laborers and the Home Missionary Agency that sent them forth as Caleb and Joshua to spy out the land, and who returned ladened with rich branches of grapes, souls of men saved by their ministry, and broad acres redeemed from the hand of an enemy. But alas, purchased by the blood of Whitman and his friends in an Indian massacre in 1847.

But the tale has but half been told, did we omit the story of what Home Missions have done through their missionary, Dr. Shelden Jackson, Pathfinder and Prospector of the missionary vanguard in the Rocky mountains and Alaska.

Sheldon Jackson was born in Montgomery county, N. Y., 1834, educated at Hayville Academy, Ohio, Union College, N. Y., and Princeton Seminary. Licensed by the Presbytery of Albany, offering himself to the Board of Foreign Missions, was commissioned as Missionary to the Indians of the West.

Assigned to Indian Territory, he remained a short time among the Choctaws. For ten years served as missionary in Minnesota and Wisconsin, was for a short time in Iowa and Nebraska. And for twelve years he marshals the advance guards of the Church along the slopes of the Rocky mountains from the north border of Montana to the north border of Mexico, and finally he became the "apostle of Alaska" sailing into wintry seas to train the forces of lawlessness in their farthest stronghold and to save a simple race from extinction."

This summary of his work covers a half century of widely extended labors. And we give it here to show what Home Missions have done for our country in enlarging her borders and strengthening her stakes, and saving alive from famine the peoples under her care. His missionary labors extended over nine states and three territories, in which have been organized six Synods, thirty-one Presbyteries, 886 churches with 77,105 communicants. These churches have received 120,153 members on confession of faith and their offerings have reached the sum of $20,364,475.

This record says Halleck, "is without a parallel in the history of man, not only in its religious aspects, but in the extent of its itinerary and in the diversity of its labors for his fellow man."

His crowning labors were for Alaska,

and his way thence was prepared for him by Wm. Duncan, a missionary of the Church of England, whose labors among the Indians and the establishment of his colony at Metlahkatla, B. C. was like that of John Elliot in Massachusetts and is a story in itself telling what *Missions* have done for our country. Duncan's colony was transferred bodily to Annette Island, Alaska, and hence in United States territory.

A band of six native converts appeared at St. Arangle, Alaska, and secured a contract to cut wood but would not work on the Sabbath. The news reached Dr. Jackson and he and Mrs. McFarland went to Alaska in 1877. She remained but Dr. Jackson returned and entered at once upon the work of securing friends and money for Alaska. When Alaska received through Congress a form of civil government, $25,000 was appropriated for the education of children of school age in the territory; and General John Eaton, the commissioner of Education of the United States, who knew Sheldon Jackson and of his work, appointed him General Agent of Education in Alaska. With his work as superintendent of mission in Alaska, he prosecuted this work of education, having free transportation in government vessels.

Finally his scheme for importing domestic reindeers from Siberia for food supply, crowned with success his faithful and persevering labors for Arctic Alaska. In his travels in that country, in the prosecution of his work, he found that the inhabitants of one whole village, on an ice-girt island had perished through wanton destruction of their food supplies by whalers.

Failing to get an appropriation from congress for the purchase of reindeer, he secured private funds through public appeals and purchased sixteen head of reindeer in Siberia and landed them in the harbor of Unalaska with their herders.

Hence the scheme was proved practical and 1280 were purchased in Siberia and imported from 1892 to 1908 and the total number in Alaska from increase of this herd, was about 16,000 up to 1907 and Dr. Jackson estimated that there was sufficient moss in the hundred thousand square miles to support 9,000,000 reindeer. This work begun by Jackson on the western coasts of Alaska was reproduced and extended by Dr. Greenfel in Labrador on the eastern coast of North America. The problem was solved, not only for food supply but for clothing and transportation as well, and these fleet-footed animals have carried the United State mail, on routes established since, on Dr. Jackson's suggestion.

The reindeer furnish their owners with food, clothing and shelter, and nearly all the necessaries of life. Their introduction into Alaska has opened up new avenues of commerce and travel, and is to-day rapidly solving the problems of perpetuation and civilization of the Eskimos in our great Northland possessions.

For this work in Alaska by Dr. Sheldon Jackson, for all his missionary labors in the great West, our country is indebted under God to that efficient arm of the Protestant Christian Church of America —Home Missions.

87,000,000---37,000,000 Out of the Church.

The Need of the Home Mission Field.

BY MISS EFFIE LOGAN, DAYTON, OHIO.

ANSWERING it from the standpoint of necessity, we must say that the evangelization of the homeland,of America, is most important, for it means the evangelization of the world—therefore it comprises both home and foreign missions.

Looking from the standpoint of Jesus in the words of Mark's Gospel, 6th chapter, 34-37 verses.

Do you see the picture—Jesus was not standing within four walls when He uttered these words, but He saw the multitudes about Him, and even beyond, to others who were scattered abroad without a Shepherd.

Let us try to get the vision of the need of the multitudes—Jesus is saying to each of us "Give ye them to eat" as He spoke to those other disciples more than nineteen hundred years ago. Let us go to one of our mountain peaks where we will imagine we can, from that elevation, get a view of our whole country.

* This is a map of the United States—it is more than that, it is a map of the United Presbyterian Church Home Mission field—but we shall give it a broader meaning and look upon it as the Home Mission Field of the Christian Church—a great Harvest field of the Master. We shall stand upon Pike's Peak, for I believe it is the highest central point, and we shall look north and south and east and west, and ask ourselves "Who are these people, this vast multitude, and what is their need?"

No one class of them in the sight of God is more important than the others—they all need most the one same thing.

First, we have the native Americans, the Indians, who have been pushed back and back and back until the most of them now live upon reservation land allowed them by Uncle Sam. These people, who in their natural state were savages and yet who have cried out for the Great Spirit, "Gitchie Manito, the Mighty," for in all ages every human heart is human and in even savage bosoms there are longings, yearnings, strivings for the good they comprehend not. These people have longed for and failed to find that which satisfied.

Next in order come the pioneers, the sturdy Mountain people, the greater number of whom are of Scotch Irish descent, who because of their longing for freedom in their religious worship sought out a new home in a new land, and were gradually pushed back into the mountains of Kentucky, Tennessee, the Carolinas and Virginia, preferring the solitary beauty of the hill country, which was more like their own home land, to the plains of the West.

But they had cut themselves off from the opportunities of that larger civilization to which the country was to grow, and now we find them, back beyond the railroads, the school houses, the churches, and in need of missionary effort. I think the need can not be better expressed than by one of their own boys, who said, "I have always lived here, and my father has always lived here, and my grandfather always lived here, and I don't know nothin,' and I come out sometimes and look up the creek and then down the creek, and I wonder if any body aint' never comin' to larn me nothin."

Next come the Freedmen, the ex-slaves, who without any will of their own were transplanted from their homes to this land of ours to serve those who had the money to buy them; then again, without any special effort on their part were set free to provide for themelves, and without training to do so.

And we find them to-day, millions of

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* **Refer to Mrs. John A. Crawford, Literature Secretary, 904 Publication Building, Pittsburg, Pa.**

them throughout the Southland (and in other parts of our country as well.) who are a menace to our nation unless brought under the power of the Gospel of Jesus Christ. What a mission field of itself this is—we are glad our church is having a big part in this great work.

Just a word about that other class of people, the Mormons, who with their pernicious doctrines are sending out missionaries throughout our country to demoralize the manhood and womanhood of our people. Surely they need to know Jesus, and missionary effort in this direction should be strengthened and helped.

"Go ye into all the world and preach the Gospel to every creature" was the command of Jesus, and because we have not been diligent enough in obeying, God has made of our country a home-foreign field, for through its open doors are pouring in at the rate of a million a year "creatures"—God's creatures—of every nation under the sun. What an opportunity God has given American Christians—there is no need for any to say, "there is nothing I can do."

Where do all these foreign people go? And this brings us to the last group of those who come under the head of Home Mission Work—they, the great majority of them, settle in our cities—and together with numbers of our own people they form the great burden of the city—the problem of the people—what they need and how to give it?

And these people, Indians, Mountaineers, Freedmen, Mormons, Immigrants, together with all the others, those in the country districts and in the new Western settlements, who form this vast multitude whom Jesus looks upon with such compassion, need one and the same thing —they need the Bread of Life, and Jesus says, "Give ye them to eat." We have received shall we not give? How shall we give? This is threefold.

First of all by prayer. Oh, I know we come into a prayer meeting for special prayer, and God hears—but is that enough? We are told to pray without ceasing, and that means to-day, and to-morrow and day after to-morrow, and always. Do we do it? You and I? If we did I believe we would do just a little bit more of the other two things, giving and serving.

How shall we give? Just as much as we can—we are stewards of God and Christ has given Himself and he says "Freely ye have received, freely give." A penny will do much if prayerfully given. I read of one that saved 1500 souls, but the penny that you and I give will not do that if we have withheld the nickels and dimes and quarters and dollars, that we might have given and did not. How shall they hear without a preacher, and how shall they preach unless they be sent. The obligation rests upon each one of us: what will we do about it?

Service means to "GO." We know that Jesus said to "Come" and that just as surely He said "GO." Let us open our eyes and look on the fields and pray and give and work everywhere and anywhere for the Master as we have never done before. I do not mean by that that we shall all preach or even teach, we each have our separate gifts and there are so many ways of serving. Let us do what we can, the very best that we can, and He will help us to a larger service.

The need is great—first of all the need of salvation—prayers are needed, money is needed, workers are needed, let us do our part in all three.

Let us be enthusiastic. Listen to the Spirit's letter to the Church of Laodicea. Rev. 3:14-16 I think this teaches very plainly that God loves enthusiasm.

Dr. Strong said: "He does most to Christianize the world, and hasten the coming of the Kingdom, who does most to make thoroughly Christian the United States."

Home Mission Work in the Northwest.

BY MRS. MARY COLLINS DOWNIE, SEATTLE, WASHINGTON.

I am asked to write for the Missionary Magazine a little story out of my own experience. The life of the home missionary to-day is much like the life of any other minister of the gospel, save that the work is harder, the hours are longer, the limitations greater because of lack of means and helpers, the isolation from kindred workers oft times keenly felt, and the time long waiting for the results of his efforts.

Take our own field. We live in a rapidly growing city,—a city that has grown within ten years from 82,000 population to 237,000. We live in one of the high class residence sections of that city. Eight years ago where our church stands there was dense woods. Now we have paved streets, sewer, water, gas, electricity and every modern convenience. The population of Queen Anne Hill where our church is located is probably 25,000, mostly of the higher class of business and professional people;—for we do not say *men*. Women rule in Washington as well as men. We have in this section of the city five evangelical churches. Many attend services at some of the down-town churches. But the great majority of these people never darken the church door, or seek only to ease their consciences by attendance at an occassional service.

Our problem is to get into touch with these people; by some means attract them to the church; line upon line, precept upon precept, lay upon them the claims of Jesus Christ; and urge them to accept and act upon those claims in Christian confession and life. What are some of our difficulties?

1. The intense commercial spirit of the Pacific Coast. Some one may be ready to say, "Money-grasping is a disease prevalent in the East." Upon the Western Slope it is a mania and epidemic.

2. The fact that so many Eastern people coming West bring no religion with them. Members of the church in the East, perhaps the children of ministers or missionaries, when they come west, ally themselves with no church, drift hither and thither and soon are satisfied if only they can listen to some popular or eccentric preacher two or three times a year. A certain woman when questioned as to her former church relationship replied, "Why, my father was a minister, an Episcopalian minister I think, but really I'm not sure about the denomination." A very large part of the non-church-going population of our western cities is made up of those, who as they themselves tell us were formerly "active Christian workers." In this particular, United Presbyterians are no better than those of other denominations, and this is truly one of the pathetic phases of home missionary work.

3. The changeable character of our population. As one journeys toward the setting sun, it seems as though his ability and inclination to "keep on moving" increases with the miles.

4. The isolation of the missionary and the absence of that prestige and encouragement which come from contact with large and associated congregations.

5. The financial problem,—arising not simply from the excessively high cost of living and the heavy expenses incident to such a rapidly growing and progressive city, but also from the inability to reach out into the community life and provide means of attracting men to the church.

6. The fact that we ourselves and the church at large do not remember our Home Mission work at the throne of grace often enough and earnestly enough to secure for the workers that power through which alone any means used may become effective in the saving of souls.

What are some of our encouragements?

1. The living in one of the best climates with no extremes of heat or cold

in a city, beautifully situated, surrounded on all side by snow-capped mountains, deep and broad lakes and beautiful Puget Sound; under conditions conducive of the highest educational and social development.

2. The privilege of working along with as loyal, as liberal, as true, as consecrated a band of Christian people as is to be found anywhere. Of the Jews who returned to Jerusalem after being winnowed and sifted and purified by their captivity experiences, it is said they were men "to be wondered at." So in our Western churches we have "picked companies" of those whose hearts are true, and who are truly zealous for the furtherance of Christ's kingdom in their own communities and unto the end of the earth.

3. The consciousness that the church at large will stand back of her home missionary enterprise to the full extent of her knowledge, ability and devotion. All honor is due our Boards of Home Missions, Church Extension and Women's Board. If it was not for their timely assistance in supporting workers, building churches and parsonages, very few of our mission stations could be occupied.

4. The assurance that God uses humble instruments and that we see His hand displayed from day to day in the saving of souls and the building up in noble Christian characters and faithful service. In mission work much more than in the established congregation, we come into touch with the non-church-going and non-Christian part of the population, and are enabled from time to time to win some to the Cross of Christ. *Don't forget to pray for your Home Missionary workers.*

The Immigration Problem.

BY REV. DAVID M. CLELAND, WILMINGTON, DELAWARE.

The stranger that is within thee shall get up above thee very high and thou shalt come down very low. He shall lend to thee, but thou shalt not lend to him; he shall be the head and thou shalt be the tail. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flyeth, a nation whose tongue thou shalt not understand.—Deut. 28: 43, 44, 49.

THESE look like most alarming words, and so they are, and many do not know that they are in the Bible. But they are God's words, and stand in the place where he is telling people how to conduct themselves when they have come into the good land and have entered upon the inheritance that he has provided for them. Among the duties assigned is the conduct that is to be shown to the "stranger within their gates" for God has always been his friend. Turn to the concordance and see how many times God speaks of the "stranger."

Now, those words seem to indicate that we should be very careful regarding our words and even our thoughts toward the foreigners among us, for God has them in His mind. He seems to say that on entertaining wrong thoughts toward them, we begin to go down and they to come up. I think of this every time I hear the lonesome stranger called "Hunkey" or "Dago" or any other of the names by which he is sometimes known.

How many of the men of the Bible were strangers! Abraham, Jacob and his sons going into Egypt in search of a bread supply—the motive that causes the tide of immigration to cross and criss-cross each other over the earth to-day. Moses was a lonesome stranger, and when his first boy was born way down there in Midian he named him Gershom, for he said, I have been a stranger in a strange land. (Ex. 2: 22). Jesus said, "I am a stranger." He knew all about what it meant to be lonesome and homesick, and

His thoughts must go out to-day to the great multitudes that come to our land, truly as sheep without a shepherd.

Three methods have been tried in dealing with the "Immigration Problem" the Egyptian, the Roman and the Christian methods.

I The Egyptian Method.

The tyrannous Pharaoh failed to take God into the account when he went about to settle the problem of the foreigner in Egypt. His plans were to strangle all the male children—a very easy thing seemingly to do—all the nurse needed to do was to press the thumb for a moment to stop circulation or place the hand over the respiratory organs for a few minutes and that would be done. But while this was being attempted there "came up" from the Nile, earth's greatest lawgiver, while the tyrant was getting farther and farther down. Then the plan was tried of oppressing with hard labor, but the more he oppressed them the more they grew.

Notwithstanding evidences that God was against him, Pharaoh continued the unequal conquest, until one day God turned the dark side of the cloud toward him and sent the waves over him, but the foreigners "came up" from the sea singing, "The Lord is a man of war; the Lord is His name." Ex. 15:3.

All methods of oppression, graft, neglect, or mistreatment of the present day "strangers" from beyond the sea savors of the Egyptian method of dealing with the problem.

II The Roman Method.

At the end of the fourth century Imperial Rome was at its height. Indescribable splendor in every worldly matter was the rule. Wealth and pride and luxury prevailed on every hand, but it seemed the time had come in the plan of God to bring some new material into the Empire. North of the Danube and in the region beyond, he was gathering a mighty host destined to make its way across southern Europe. These were the Huns and the Goths, the Vandals, Ostragoths, Visagoths, Lombards (long beards) and other races. But what a field for exploration and sport did these become to the proud Romans. They laughed at the queer ways, language and dress of the "barbarians," they made slaves of them, called them names and proceeded in most tyrannous methods to settle the "problem of immigration." But all the time the "stranger" was "coming up" and proud Rome was "going down" until the clock struck the hour of advance, and under the leadership of Alaric, the Goth, (called the scourge of God,) who sacked Rome three times, the city and empire went down.

The fact of the matter is that Rome failed in the process of assimilation and perished as the result. Just as the foreigners marched around and over the city of Jericho to its destruction, so these marched over the Roman Empire.

Any proud or haughty spirit toward the new comers of the present day, who it should be remembered are the direct blood descendents of those who over-ran Rome in the fifth century, or any lack of concern about the process of assimilation into our correct American, and church life, savors strongly of the Roman method of solving the "problem of immigration."

III The Christian Method.

As "attorney for the defense" of the foreigner, according to custom, I do not take much space or time relative to the faults of my clients. That there are many undesirables among them passes without question, but even though they should all be of that class it would not in the least lessen our Christian obligations toward them. If we wait for perfect people upon whom we are to expend our Christian sympathies we will have a long wait. The fact that they need our help is the chief reason for giving them the best we have. If there is here and there a "black hand" among the Italians, the rest of the Italians need our help and protection all the more, as they are the chief sufferers from that dreadful system of blackmail.

By the lives of Paton and Carey and Livingstone and hundreds of other heroes and the heroines of the Cross, and by the life example of the Master, Himself, we have no warrant for any neglect of the foreigner because of his present social, moral or spiritual condition. Our training and education is intended to draw us toward the common people and if otherwise then probably God will have a controversy with us.

He is now sending multitudes of strangers right up to the doors of our homes and our Churches and surely expects us to look after them and to adopt some Christian methods so as to win them to their Master's service.

But generally speaking the foreigner is a most attractive subject of our interest. They are a strong, healthy race in both mind and body—none others can get through the gate into America. They are most appreciative for any kindness shown them. They are often bewildered, just as we would be were conditions reversed, and are for the most part, with good reason, suspicious of everybody. Even the church in which they have been baptized has been after their money. They are looking every where for friendship and sympathy.

When they find one in whom they can place implicit trust, then that one becomes their leader and can take them anywhere. Their worst betrayers frequently are their own countrymen and makes all the more necessary that the American Christian should take an interest in them. They are generally honest in their dealings, and doctors, merchants and others will tell us they are good pay. There is so much of romance about the work for these people and the need is so great that it is easily explained why those who come in contact with the work take fire right away in both interest and labor for the strangers among us.

It is just here that the School for instruction in English and correct American ways gets in its best work in the foreign settlement. The school has always been "the pathfinder" to the Church of Christ. In every case golden opportunities are afforded for forming the point of contact and acquaintance and for establishing the means of approach that is sure to lead to the most important matters farther on. When all good citizens and many employers of foreign labor are also interested, such a school becomes easy of establishment in the settlement.

In aiding to make him a sober and successful citizen the Christian teacher has a mighty opportunity to get the necessary grip upon the foreigners' heart that will bring him to the Master. These schools should be established in every case over against the church.

That plan is only the continuation of the old story so common among our Scotch and Irish forefathers of "the church on the hill top and the school house in the valley" brought down to present day conditions and used in the solution of the problem of Immigration that is now so seriously confronting their children.

What the foreigner needs today is just good old fashioned KINDNESS. The kindness of personal contact.

He needs that more than our money. The story of the Good Samaritan that overflows with kindness both by actual practice and by contrast, is the good story to get well on the heart in solving the problem of the foreigner. American Christians are without doubt, the kindest people in the world, a trait we received from our Scotch and Irish forefathers and foremother. Of this great fund of kindness the foreigner has no means of knowing until we come into personal contact with him in his home and daily life.

Space forbids me more than to mention the other side of this problem, vis: the ebb of the immigrant tide. The outgoing people are missionaries from America to their native lands and will tell the story of what they have received in America. What would it mean to the great fields of the world to which they go if we could send them back telling the story of the Cross!

A beginning has been made on work among the men and the children but a great field yet remains unoccupied in the settlements. I refer to work for mothers and housekeepers among the strangers in our midst. The words of Miss Edith B. Terry of the International Committee of the Y. W. C. A. are literally true when she says:

"These foreign women of middle age are the loneliest creatures in America. Settlements are reaching the children of these women, but the mothers are forgotten. No one bothers to try to teach them English, and they lose their hold on their own families, for even their children quickly learn to class them as stupid for not knowing our ways and language, which come readier to younger persons. These women should be worked with and induced to take some share in a social life, which would, of course, have to be adapted to their own old world notions and tastes."

These words will be read by many who, themselves have experienced the feelings of loneliness, perhaps as strangers in a strange land and among strange faces, manners and customs. Possibly many times the thoughts have gone back to the hills and valleys of Scotia or Erin. These can know best the loneliness of these mothers in the home when lack of ability to speak the language of the country adds to the sense of loneliness that they have to endure from day to day. Here is a great unoccupied field that is open to the women of the United Presbyterian Church in their most noble work for Christ and Country.

Work Among Jewish Women.

BY MRS. THOMAS M. CHALMERS.

Who taught you tender Bible tales
Of honey lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?
Who gave the patient Christ? I say,
Who gave your Christian creed? Yea, yea,
Who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!
—Joaquin Miller.

"Blessed art thou, O Lord our God, King of the universe, who hast not made me a heathen!"

"Blessed art thou, O Lord our God, King of the universe, who hast not made me a slave!"

"Blessed art thou, O Lord our God, King of the universe, who hast not made me a woman!"

This three-fold prayer is repeated every morning by the pious Jew. Compare the order with that in Gal. 3:28, and it seems clear that this prayer is as old as Paul, and has ruled the minds of Jewish men in their attitude toward women all through the Christian centuries. This accounts for the religious and educational position of Jewish women to-day. The Jewish woman has no place in the synagogue.

According to the oral law, which is the rabbanic law, found in the Talmud, it is necessary that ten men be in the synagogue before public worship can begin. It would make no difference even if 5,000 women were present. Women are simply not counted. Maimonides, who died in the year 1204, and is considered one of the greatest rabbis by the Jews, said this; "It is impossible for a woman to love God and serve Him aright." Women are disqualified by the oral law from giving testimony. It was even considered a transgression to teach a daughter the law.

The prayer provided for a Jewish woman is, "Blessed art thou O, Lord our God, King of the universe, who hast made me according to Thy will!" This degradation of womanhood is based entirely on the oral law. The old testament certainly furnishes no warrant for giving women so low a position.

This is the atmosphere in which Jewish women live, especially in Russia. When they come here they bring with them their old prejudices and narrowness of mind. Yet many of them are longing for something, they know not what. We find unsatisfied hearts all around. I have seen many women come to the mothers' meetings and sit with tears in their eyes, listening to the Gospel story. It is true that it is very hard to lead them to Christ, or get them to confess Him when they believe, but we know there is a hunger in many hearts. We should be glad for this. The hunger must be there before we can do anything. We must believe it when they keep coming at the close of meetings to say, "that is just what I have been longing for;" "I like to hear your message, I will come again," etc.

TYPICAL JEWESS OF THE NEW YORK GHETTO.
Note the lack of joy and look of hopelessness.

Many of the women whom we meet on the lower East Side of New York do not read at all. The most of them come from Russia, where a Jewish girl has little or no opportunity to get an education. The New Testament is an unknown book to the great majority, and the most of them know very little of the Old Testament. We meet also some women who are great readers. These are often well acquainted with books in Yiddish and Russian. One woman whom I visit in her home (she will not come to the meetings, says she has no time for that) has read largely Yiddish translations of Voltaire, Ingersoll and Bucehner, a materialistic philosopher whose writings are full of poison, and much also along the line of socialism. She told me that all great men have been freethinkers. No really great thinker or writer has ever been a Christian. This shows the darkness in which these women pass their lives.

I wondered why this woman had such ideas. It was because she read along only one line, and had never had any good literature in her own tongue. The Christians have not found it profitable to supply such literature to those members of the Jewish race who would read something worthy. Is it not time for Christians of means to make it possible for missionaries to furnish wholesome reading to the Jewish people in Yiddish and Russian? How much might be done to counteract wrong notions and lead many to read the New Testament.

Humanly speaking the task of evangelizing the Jews, and especially Jewish women, is a hopeless one. But we praise God that the things that are impossible with men are possible with God. It seems as if the Lord was working for larger results in the Jewish field by making it possible now to reach many women. When Christian women can get into the home and touch the Jewish women with real help to their heart needs, then greater progress will be made in this hard task.

There are in this city 300,000 Jewish women to be evangelized. The workers are making just a small beginning, but it is a beginning. I speak each week at two meetings for these poor helpless ones, at No. 9 Second avenue, and in Brownesville. At first there were only one or two at each place who dared to come, but now there are from fifteen to twenty-five or more. Many of them come with marked regularity. There is no attraction but some singing and the address in German. We usually speak on some Old Testament subject, as the Brazen Serpent, or on the sacrifices, or take some story like that of Hannah and Samuel, or Joseph and his brethren, and always lead on to the clearer teaching of the New Testament.

A JEW AT PRAYER.

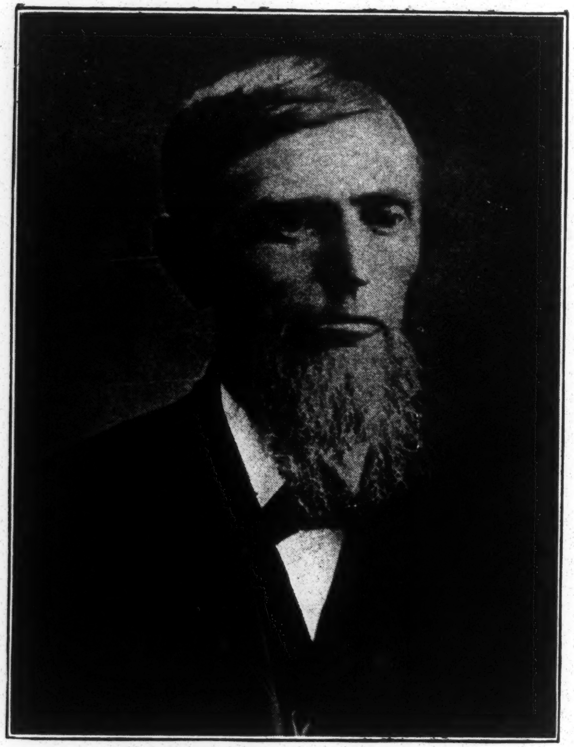
We especially dwell on the question of sin, and how it is to be removed. We show them the great need of the blood of atonement, and point out that the Jews today have no blood. It takes a great deal of teaching to make it all clear to their ignorant minds, but we see that it is surely entering, and some day we hope to see many come out clearly for the Lord.

Many do believe, but they are afraid to confess Christ before their neighbors. They seem especially afraid before each other. Each one fears to make the first step. We do need prayer for these, and they may be bold to confess Christ. If twenty women could do this at once, it would make it easier for all. But there would also be much persecution. Many more would like to come regularly to the meetings, but their husbands forbid them. But some do come in spite of this. We are hopeful that as the Lord has led so many so far, He will continue His work, and will give a precious harvest by and by.

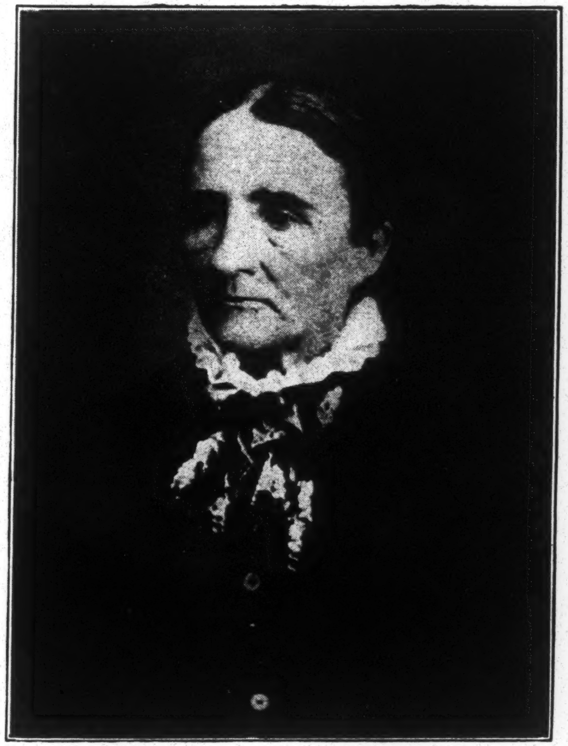
It is quite interesting to observe the attitude of these women toward us. They are greatly surprised that Gentile women care for them, and that we know so much of their own scriptures. Then they are much touched that Gentile women should take such pains to teach them. One woman was overheard telling another Jewess, "I like to come here. If we went to the synagogue they would not look at us for less than fifty cents, and if we asked a question the rabbi would not listen to us. Here everything is free. If we ask questions, they are glad to answer us. They know everything, and they love us, too."

It is often very interesting and sometimes amusing, to hear the questions the women ask. But there are serious questions as well, and such as show that they are desirous of knowing the truth. One woman who has but recently begun to come, and who has visited us in our home several times, has taken the Lord definitely as her Saviour. On her first coming she asked such questions as these: "Who is God?" "Was Jesus Christ a socialist? They tell me Jesus Christ was the first socialist." This woman has been a speaker at socialist meetings. She knows Russian, German and Yiddish, and is learning English. Why should she not become a power for good as a witness for Christ? We wish your prayer for her that she may grow into a strong Christian.

We are showing that the women may be reached. With other helpers we could reach more. Sometimes one woman, living at a distance (some of them come miles,) is eager to have us visit her friends living in the same apartment house. This may lead in time to the opening of a new meeting for women in an entirely different part of the city. But more workers are needed in this. Are there not young women in our United Presbyterian Church, acquainted with German, whom the Lord is calling to such work for Him? We shall be glad to hear of such. And shall we not have the prayers of our church women for this great field and these needy sisters? We read much of the great work in the foreign field, and the wonderful successes of the work. God can do for the Jewish women what He has done for the women of India, Egypt and other lands. How glad we are for what He has done abroad. Pray with us and He will do similar things here.



REV. Y. N. SMITH.



MRS. Y. N. SMITH.

Rev. Y. N. Smith was in Kansas fifty years ago—a splendid consecrated man of God, one who did a vast amount of hard work for the church, who gave one daughter, Miss Margaret Smith, to our foreign work in Egypt; and a son, Rev. Gailey Smith, to no easy home work among the Indians at Tama, Iowa.

Mrs. Smith, a widow for twenty years, is enjoying a beautiful old age in Garnett, Kansas. Illness prevented her from writing an article for this issue, which would have been highly appreciated.

GRATEFUL ought we to be to the home missionaries who have patiently toiled, deprived oftentimes of the comforts and sometimes of the necessities of life. I honor the home missionaries of today and would also pay a tribute of appreciation to the home missionaries of pioneer days.

I know of no class of men or women either who have worked harder, endured more, and done it more cheerfully. The future possibilities of the field, the importance of holding that field has been the inspiration that has carried many a servant of God through the trying experiences of crop failures, of bursted booms, of disappointed hopes and given final victory. Many a story has been told and the audience listening has been moved to tears. Ten thousand times as many stories have never been told and the only tears shed over them were the hot tears of anxiety and perplexity at the missionary's own fireside or family altar as he and his wife faced their problems and sought guidance from above and grace to sustain them. The church owes a debt of gratitude to the men who from the foundation have built up congregations in Home Mission fields.

A. W. JAMESON, D. D.

—*Extract.*

PARSONAGE WORK

Parsonage work is an investment worth considering. It is not necessary to commend it, it commends itself. It is a paying investment, in many instances the Lord's revenues have been doubled by increase of property, besides adding to the comfort and usefulness of the missionary.—Eds.

The Story of the Parsonage.

MRS. GEORGE McDONALD, SECRETARY.

IT is the province of the Parsonage department to work hand in hand with the Home and Foreign departments in planting and strengthening new organizations.

The work in strictly new mission fields calls for aid continually. The great movement of population in the homeland in recent years has brought into settlement places hitherto unthought of. Therefore, wise and prompt action is needed by the church, alive to the spiritual welfare of new communities.

With the growing enthusiasm for missions and their needs, not only the church building, but the permanent residence for the ministers form important factors. To the women of our church has been committed the entire work of building parsonages.

Like all other lines of mission work the beginning was small. In the year 1888 a loan was made to a congregation in one of our far western states to be returned at 2 per cent. per annum. Thus the Parsonage Fund was created. At the same time a system was established of loaning and re-loaning this missionary money to mission congregations needing such aid. This process supplemented by the annual contributions of the auxiliary societies, has enabled the Board to make one hundred and thirty-three grants, aggregating the amount of $238,450. The fourteen new loans of the past year are included in the above figures.

Of late years the appeals for parsonage aid which come from the mission congregations of our church have steadily increased in number, and at times there are very urgent appeals received when the funds in the Parsonage Department are inadequate to meet them promptly.

The requests for aid come not only from the new localities, where the towns are growing by the people building their own residences, consequently no place can be found for the missionary and his family, but from the larger cities also come the appeals, where they tell us it is impossible to secure for the minister a suitable place of residence near the church and not subject to sale.

The latest application granted came from one of the older cities where such conditions exist. The former pastor was compelled to move six times in four years, and the present pastor within a year's time has had to move out of his rented house and store his goods until the new parsonage can be provided.

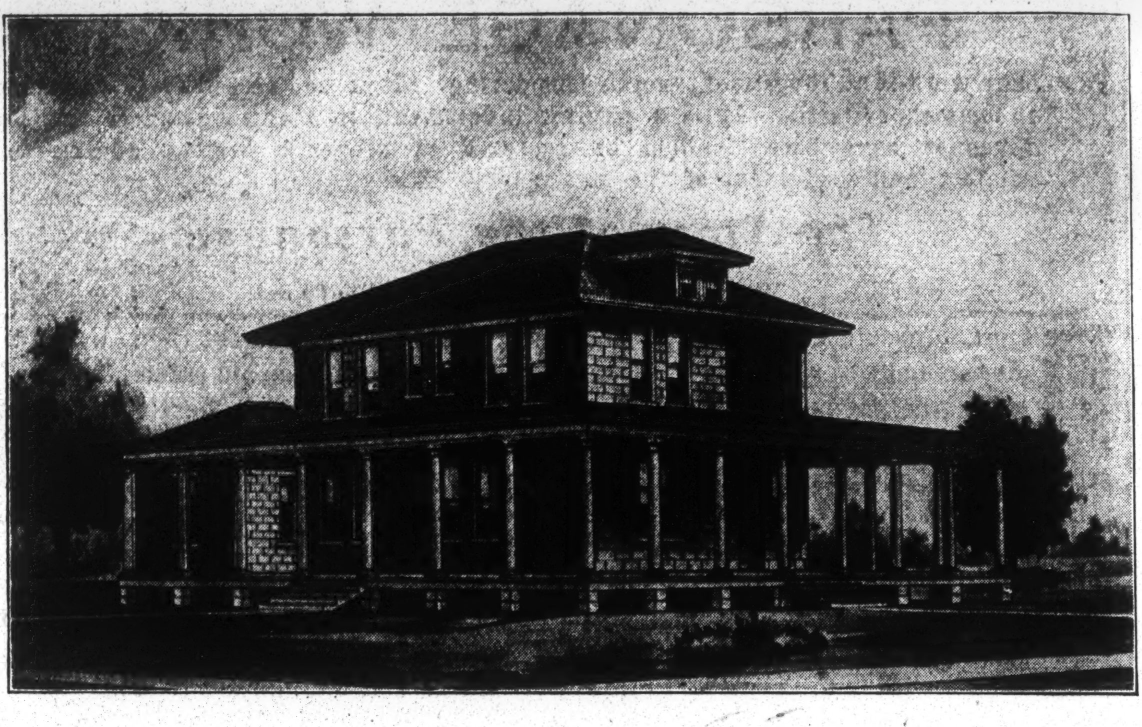
Not only at home but across the seas the need of the parsonage is felt.

Missionary Residence at Omdurman, Egyptian Sudan.

You will be interested in our first parsonage in the Foreign Field. For some time it has been the desire of the Board to extend the work of the Parsonage department beyond the Home land.

Our opportunity came last year, when a request was received from the Sudan Association, for a missionary residence at Omdurman. The Women's Board at once took up the matter with the Foreign Board, and it was agreed that as soon as details could be arranged we would grant this request from the Sudan. At the same time it was decided that as occasion demanded and our funds would permit, similar requests would be granted from all our Foreign fields.

In February last, the formal application for an amount not to exceed $3,500



PARSONAGE ERECTED BY WOMEN'S BOARD AT OMDURMAN, SUDAN.

This cut is gratuitously furnished by Montgomery Ward & Co., Chicago, Ill. This cut and drawing would have been $13.50. This firm has furnished material, food, some vehicles &c. to our foreign field previous to this time and is most heartily recommended to the patronage of our readers in need of anything in their line of business, besides the hearty thanks of the whole church is due them for all their courtesies and favors.—SECY.

reached the secretary, and a few days later Rev. E. L. McCreery met with the Board, bringing with him the plans and specifications of the proposed building. These plans were made from Mr. McCreery's suggestions, by Montgomery Ward & Co., Chicago, Ill. The house is to be constructed from concrete blocks, made on the ground, under the supervision of Mr. McCreery, and he informed us that much of the additional material, viz: the finished lumber, hardware, paint and other interior furnishings would be ordered from this wonderfully enterprising firm.

We think it is of considerable interest to know that very much of the material for this building over in the Sudan will be prepared in this country, and shipped from Chicago to New York, across the Altlantic, through the Suez Canal, and across the Egyptian desert, at far less expense than if purchased near at hand.

This is not the first time that Mr. McCreery has had dealings with this firm. The dwelling house in which he entertained ex-President Roosevelt, during his visit to our mission at Dolieb Hill, the furniture and even the food used on that memorable occasion, were supplied by Montgomery Ward & Co.

With this briefly told story of the parsonage work done by the women of the church, we commend the interests of this department to your prayers and financial support.

Consider well the accompanying testimonies given by some whose burdens in the mission fields have been made lighter by the permanent residence, which your contributions to the Parsonage Fund have made possible, and we believe your interest will be greater than ever before.

Riverside, Cal.

Throughout the year just closed, all organizations in the congregation have seemed inspired by the missionary spirit. This has received fresh impetus for future work by the Presbyterial meeting just held here. Also during the year we have had the opportunity of hearing several foreign missionaries fresh from the field. Among these have been Miss Carrie Buchanan and Mr. and Mrs. Elbert McCreery.

UNITED PRESBYTERIAN CHURCH, RIVERSIDE, CAL.

Our Women's Missionary Society reports seventeen members. This year the society has contributed thirty-one dollars toward the support of Miss Rose McCullough, Presbyterial missionary in India. Also five dollars was sent to Miss Anna Criswell for work in Assiut. These are some of the special features of the work.

The Y. L. M. S. sends twenty-five dollars to support a Bible woman in India. We rejoice that a member of this society is a volunteer for the foreign field.

There is a Junior society of twenty-three members and these have been doing excellent work. Besides the study of missions they have been learning Bible verses, using an alphabetical drill prepared by the leader.

Some of the Sabbath School classes have also done missionary work, the Co-Workers supporting a Bible woman in India, and the Willing Workers sending five dollars to foreign missions.

Our total thank offering this year was one hundred and two dollars.

Mrs. Chas. R. Hanna.

Guthrie, Oklahoma.

We bless the Women's Board daily for our parsonage home. If the parson's comfort and peace of mind have any value to the work of the congregation, the manse must be a large creditor. No one without experience as tenant in a city of Topsy-like growth, can appreciate the relief it is to feel at *home* in a cozy, convenient parsonage.

Without a parsonage we hunted for six precious weeks for a house. The neat cottage secured rented for 18 per cent of its value. It had five small rooms. We overflowed. To hold a social meant tramped toes and other calamities; it was a mere shell; when the wind blew the carpets billowed; it was half a mile from church. We were seldom found by people seeking us, yet the same rent would pay for the parsonage loan.

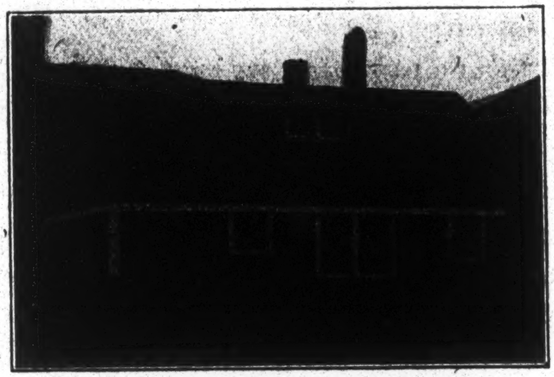
PARSONAGE OF U. P. CHURCH, GUTHRIE, OKLA.

By the grace of the Women's Board we have the parsonage now. Next door to the church, easily found, known to the community as headquarters, roomy enough for social purposes and full breath, with a suitable study and other conveniences. All for loan payments of 6 per cent. of its value. A permanent asset of the work of the congregation. A retriever of time and opportunity.

Mrs. F. C. Wright.

Gary, Indiana.

House hunting and the worry, expense, and often unpleasant surroundings, are the extra weights which have broken down many a man in charge of a new congregation. I am glad to bear the testimony after two experiences, that the plain and practical Parsonage Plan of the Women's Board goes a long way toward removing all those extra weights.



"GOOD CHEER" BUNGALOW.

We have just gotten into "Good Cheer" bungalow alongside the new church in Gary. We had been living in a common flat six blocks from the church, and paying high rent. It did seem like hitching the wheel horse forty rods from his load, but it was the only place to be had.

This little house furnishes more room and accommodation than the flat and at about half the cost to the minister. The first floor is finished complete with bed rooms and bath, living room divided by folding doors into reception room, dining room and kitchen. The second floor is a full half story attic, containing plenty of storage room and a stationary laundry.

The time is at hand when the parsonage, like the church is not to be regarded as a luxury; but as a necessity.

Rev. John W. McClennahan.

Bristol, Colorado.

Our home here is the third parsonage built by the Woman's Board, in which we have been the first dwellers; Fowler, Cal; Kansas City, Kan; and Bristol, Col.

We know what it means to move in before the house is finished, and after the first discouraging complications have been adjusted, we have appreciated the comforts and permanency of our home.

In each case we have had a much better house than we could have rented for the same money. Then it is easier to pay rent when you realize that your rent money is going into the home mission property and will help the congregation, for in a few years the property is theirs, and the work assumes a more permanent nature.

Jennie M. Lynn.

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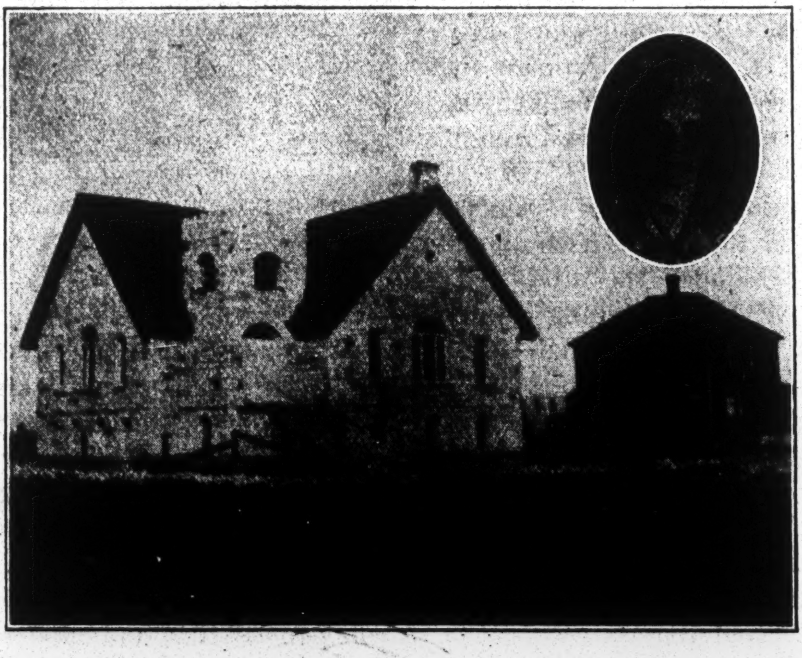


BRISTOL, COL., PARSONAGE AND MRS. JENNIE M. LYNN, MISTRESS OF THE MANSE.

Manhattan, Kansas.

The parsonage is of value to a Home Mission congregation, because it enables them to secure and hold a pastor who otherwise could not labor among them. The Home Missionary receives a salary of twelve hundred dollars or less. His field is generally in a city where a suitable house would cost him from $25 to $40 a month. He can rent a Woman's Board parsonage for less.

PARSONAGE OF THE U. P. CHURCH, MANHATTAN, KANSAS.

The Home Mission congregation accumulates this property with little outlay since the pastor makes the payments in whole or in part.

The parsonage makes a social center for the congregation where every organization feels at home and where hospitality simple and free breathes forth the Christ spirit of love and fellowship.

Mrs. John P. White.

Nampa, Idaho.

When we came to Idaho three years ago last October, we found at Nampa a little two months old congregation of 17 members worshiping in the Odd Fellows hall at a rental of $5 per Sabbath.

There was also a little congregation at Weiser and one across the Snake river in Oregon at Ontario.

Soon a presbyterial missionary society was organized at Nampa with 9 charter members and a delegate sent to Weiser where the presbyterial was organized as planned.

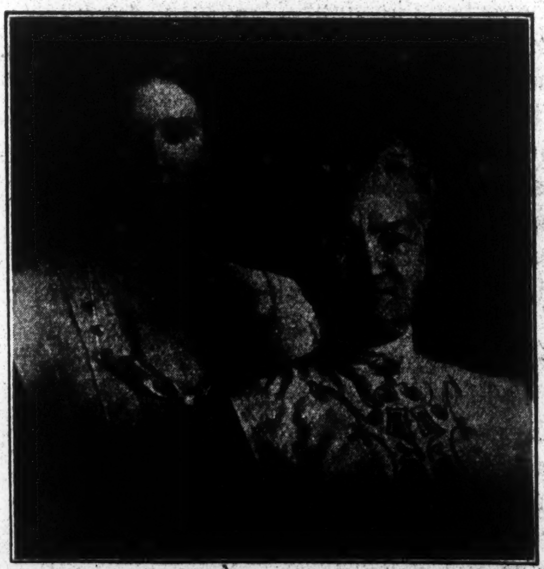
MEMBERS OF SESSION AND THEIR WIVES OF THE YOUNG CHURCH, NAMPA, IDAHO.

We now have two more congregations in our little Presbytery, Parma and Boise.

At Nampa we have three societies—a Woman's, Young Woman's and Junior, with 22, 13, and 20 members respectively. Our work here at Nampa has grown very nicely. We now have over 90 members; 146 enrolled in the Sabbath School, Yesterday we had 130 at church in the morning and 113 in the Sabbath School.

The most real Home Mission work is yet before us in this country when we shall go into the interior or among the mountains with the gopsel.

Mrs. J. S. Colvin.



MRS. J. S. COLVIN AND DAUGHTER, LUCILE. WHO HAVE BEEN LARGELY IDENTIFIED WITH HOME MISSION WORK.

SAMPLES OF THE WORK THE UNITED PRESBYTERIAN CHURCH IS DOING FOR FOREIGNERS IN AMERICA.

"A Story of City Mission Work."

MRS. ANNA M. REED, 471 HUDSON AVE., WEST NEW YORK, NEW JERSEY.

IF you were to ask me to describe our Mission Field in West New York, New Jersey, in a single word, I would say, that it is 'Waiting." Across the river is the great city of New York, with its teeming millions, and from its congested quarters multitudes are crossing the River to seek homes in the pure Jersey air. A little over two years ago there was a vast space in front and behind our little Chapel. But this is rapidly building up, and houses are springing up by magic.

As one stands in the gloaming and looks upon the lights beginning to twinkle, one feels the throb of the coming life. He thinks of the homes that are about to be planted here; of the hungry, thirsty souls that will occupy these homes. And involuntarily a prayer goes up that our little chapel may prove a blessing and that here many will find a spiritual home. We are grateful that we have been accounted worthy to have a share in work for the Master in this place.

About three years ago some members of our Presbytery decided that a United Presbyterian Mission should be established here. And we see the wisdom and foresight of their choice. This is a large field, practically unworked by any church. The Dutch Reformed Church is our nearest neighbors, there is a stretch of twenty blocks north and south, and ten blocks east and west.

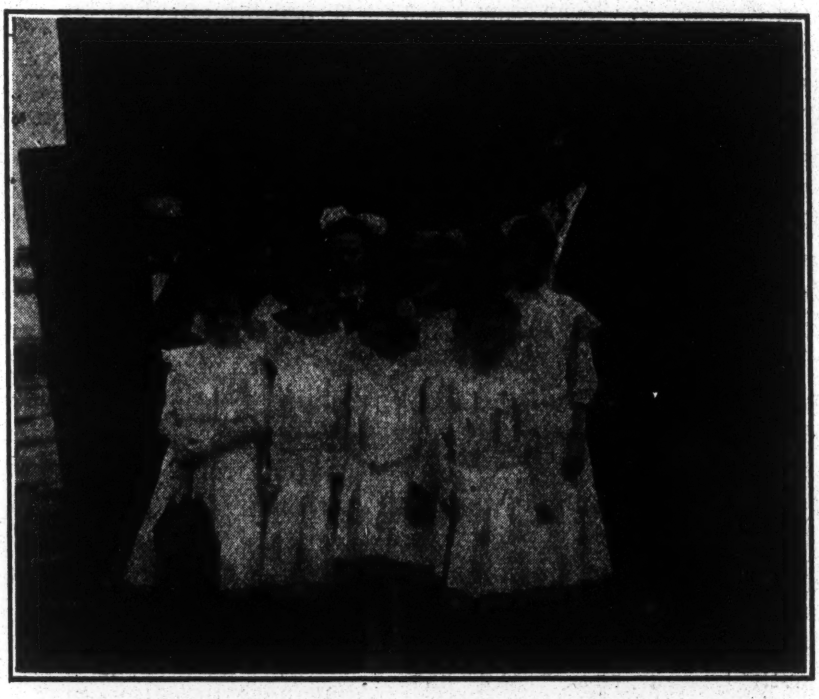
Back of this is a foreign colony, and a walk through this district is sufficient to convince one of the need for foreign missions at our very doors. Here you will find sin-stamped manhood, hard visaged womanhood and neglected childhood, whose lives are going out into darkness for want of the transforming power of the gospel of Jesus Christ. The field is entirely unworked, and this is in *Christian* America.

It was a hot summer afternoon in June, 1908, that the work in West New York was first opened. The portable chapel had not yet been erected, the first service was held under the shadow of a blacksmith's shop, the veritable "Smithy" minus the "Spreading chestnut tree." The pews were narrow boards resting on stones gathered from the hillside. But it was in "God's outdoors' and He was present there as if in the grandest cathedral built for His worship.

MRS. WILLIAM S. COOK,
Home Mission Secretary Women's Board.

Eight little girls from three homes gathered for the first Sabbath School. This was followed by the preaching service conducted by Dr. Biddle, Rev. Reed preaching the first sermon. There was nothing inspiring in the scene nor in the size of the audience, but the preacher was building for eternity, and the foundation stone was the "Rock of Ages." And the angels looked down that day and rejoiced because another Church of Christ had been begun on earth.

This was only the beginning. Much hard work and many prayers were necessary before a small band gathered for worship in the portable chapel. The response was proof that the field had been "waiting." Within five months the building was too small for the Sabbath School and two sessions of the school became imperative.



"THE BEGINNING," WEST NEW YORK SABBATH SCHOOL.

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The first year in Mission work is necessarily a year of beginnings, when organization must be completed, and to the workers a glance back over the calendar of this first year is most interesting.

In the second year the less exciting and far more uphill work of educating the Church begins: a task which even the Apostles of old did not find an easy one. It is not difficult to keep up enthusiasm when numbers are coming into the Church and when souls from the world are being born into the kingdom; but there comes a time when this enthusiasm wanes, as the church settles down to a more quiet, steady growth.

The people who have come into the mission are from various denominations, many from the world. They have come from different experiences and environments. Especially is this true in a cosmopolitan place like West New York. All this varied life must be amalgamated into one harmonious whole, if the church is to prosper. It is now that the missionary prays especially for the "wisdom of the serpent and the harmlessness of the dove."

Our little church has passed its second mile stone and *three* sessions of the Sabbath School are now necessary. The problem now is, of securing a very much larger building. With the multitudes already here and the multitudes who are sure to come in the near future, the demand becomes imperative for a larger place of worship. We feel confident that with a suitable building, in a short time there will be a strong, self-supporting United

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THE JUNE WALK, AT OUR SECOND ANNIVERSARY.
Showing the chapel and a little of the field.

Presbyterian church in West New York. But if the opportunity is neglected now, we fear the "Shoals and the quicksands."

Our people are awake to their opportunity and they are doing what they can towards a new building, with their money, their service and their prayers. Behind the pulpit in the church a large clock registers each subscription as it comes in, a minute for every dollar. No week has passed since it was placed there that the hands have not moved, and it is our great desire to keep these hands moving.

As they work and pray for the new building, the hearts of the people turn with love to the little grey church, as they call it. To many of them it has been the birth place of the soul. Here, face to face with the eternal, they have fought their soul's battles and won.

Mission work is the same the world over. For human hearts are the same, whether they are in the "little grey church" or in the "dim religious light" of the great cathedral. Our people have their joys and their sorrows, their hopes and fears, their romances, yea, their tragedies too; most of these are too sacred for strangers, and they are locked away in the heart of the missionary.

One of the discouraging features is to see those who have publicly confessed Jesus Christ, drifting into the world again. But an encouraging feature is to see those who have never been enlisted in church work or who have been uninterested for years, becoming active workers They too, were "waiting," but now they are working.

We are working and praying that in June, the time of our third anniversary, the new building may be begun. Much money must come in before this time, we know not from what source, but we have faith to believe that it *will come.*

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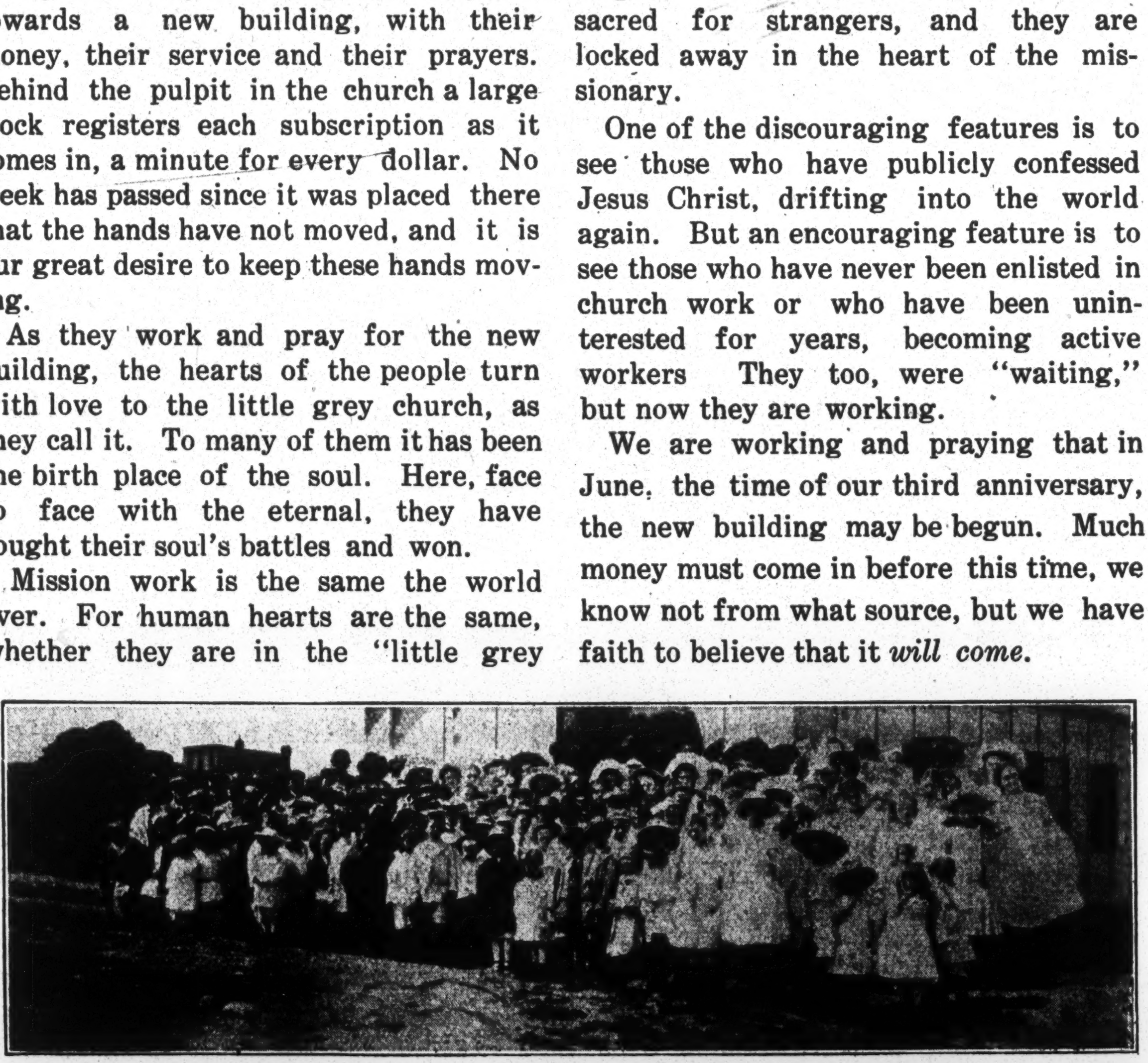


SABBATH SCHOOL AT THE TIME OF SECOND ANNIVERSARY.

The Brushton Italian Mission.

The Brushton Italian Mission occupies a store room at 615 Oakwood street, Brushton, Pittsburg. It is as pleasantly situated as it could be without a home of its own. The work is very much hindered by not having a church. It continues to grow, having received 32 by profession during the last year. We meet for Bible study every Sabbath morning at 10:45 and have preaching in the evening at 7:45. The average attendance at the evening meetings has been 51.

Sewing School meets on Saturday from 2 to 4 p. m. from the first of October until the last of April. The average attendance this year has been 34.

We have night school three evenings in the week, where the men and women are taught to speak, read, write and spell the English language. There is also an Italian class for those who cannot read their own language. They learn to read English more readily if they can read in Italian. On Wednesday evening we have prayer meeting. This is always a good meeting as we all attend school as well those who come just for the prayer meeting.

We have a very good Sabbath School in which we use the graded system. It meets at 3 p. m. and much interest is taken in the lessons. The adult class uses the international lessons. A few weeks ago when the subject was temperance, one of the members of this class said that whiskey had done a great deal for him, it had been the means of leading him to the mission. Until last December he had been a drinking man; on one of the coldest Sabbath mornings in the month he wakened in the East Liberty police station, minus coat and hat. On Sabbath mornings a few Christian women go] to the station to talk with the prisoners; this morning they had taken with them Joe B, a young man converted in our mission, but now in the M. E. church, who talked and prayed with this man, read the Bible to him and asked him to go to the Brushton Mission. He promised he would go that evening. It took every penny he had and one cent more to pay his fine, having no car fare he had to walk home, about a mile and a half, without hat or coat; he came to the mission that night, has attended faithfully ever since and is now one of the 32 received by profession and has not been drunk since.

Another man was apparently converted and joined the mission much against the will of his family and all his relatives, about that time his little daughter was bitten by a rat, it was thought she would die of blood poison. Friends and relatives told him that he was the cause of this, the saints were punishing him for turning Protestant, but he was firm. His wife was dangerously ill and his friends came again to reason with him, but he withstood them. Then he was very sick himself and received another visitation from friends and relatives with the same result; his stable was burnt with all it contained, even his two horses were burnt, and relatives looked upon him as one accursed of God. They came from far and near to cry over him, pray for him and reason with him. They plead with him to return to the true faith before it was too late. If he did not they must conclude he had gone crazy. This time he listened to them and forsook the Protestant faith.

About a year ago Bishop Miragha visited our Mission. One man thinking that the Bishop had come to convert the Protestants to Catholicism came to hear what he would say, and was himself converted and as is usually the case he immediately began to work among his own countrymen to bring them to Christ; being a friend of the man who had been so afflicted, after joining our mission, he went to him to try and undo the damage he had helped to do and to bring him back into the Protestant faith, and if possible his family too. But no, they would not listen, they would never join a church that would sell their dead bodies to a soap factory. The priest had circulated this report about our mission.

Mr. Yeresi was cast down but not discouraged, he talked Protestantism to them every chance he had, and when we had a funeral in the Mission he asked them to come and see what a Protestant funeral was like. Through curiosity the wife came. She was pleased with the way it was conducted, and said she would rather have a service like that over her than a Catholic burial service. She was angry at the priest for the lie he had told. She asked if there was a Catholic bible and did not rest until she had got one and read it. The result is, her husband has renewed his profession, and the whole family attend with him. The wife says her home is like heaven now; her husband and son used to be fighting and swearing all the time, now there is peace and quietness.

Our Mission of Columbus, Ohio.

We have continued this year as last, putting forth every effort to bring those of our nationality into our Mission.

The evening school of Italian and English has been a great help. The house to house visits and the distribution of religious tracts, has been the means of bringing to many families the Word of God. In this way they have become acquainted with us and our work, and we have been able to dispel many false beliefs, which Italians have concerning our religion.

Many of our people believe the priests infallible, and look at things through the eyes of the priests. The priests teach them that the word Protestant signifies a blasphemer of God, of Christ, and all the saints of the Roman Calendar.

With the help of God, we have accomplished some things. We can now preach the Word of Life with greater ease since we are not disturbed by disorderly conduct. It is with sorrow that we confess our labor does not bear fruit in proportion to our work. Many seeds are sown, but as in the Parable of the Sower, some of the Gospel seeds fall on barren soil, some among thorns and stones, and others by the wayside, and are choked by the weeds of ignorance, lack of interest, the pleasures of this world, and indifference to religion. It is with a sorrowful heart we think of the little piety and faith there is among our people.

Shall we become discouraged? No! The trials and difficulties show us the need of renewing our efforts and that we should work with greater ardor, and pray with more fervor to the dear Lord, that He will give us His help and bless our work for the advancement of His kingdom on earth and the glory of His Holy Name.

We should be ungrateful indeed, if we did not acknowledge that our Heavenly Father has blest us and caused part of our work to be fruitful. After a year's work, three young people were consecrated to the Lord and confirmed their faith with the sacrament of Holy Baptism. Our Mission has sixteen members. Without a single exception, they are all zealous and faithful members.

At home, at work, wherever they happen to be, they live a Christian life. Both their speech and work bear testimony to this. They are willing to forsake all to follow Christ. One of our young people, some months ago, decided to marry. He had chosen for the companion of his life a young woman who was a Catholic. The parents of the girl gave their consent to the marriage and the young people were happy. But after some weeks the parent said to the young man, "We accepted your proposal of marriage with pleasure because we know that you are a good young man, honest and industrious. But we also know that you are a Protestant and can only give you our daughter on condition that the marriage shall be solemnized by a priest." "As for a priest," said the young man, "I am a Protestant and I will not bend the knee to any man or forsake my faith for a woman. If this is your final decision—farewell!"

Here is another example. Two brothers, who belonged to a band of Italian musicians, one Saturday afternoon after their lesson was over, were invited by their director to play at a concert on the following Sabbath evening. Their reply to the director was, "Sir, we cannot come, because to-morrow is Sabbath, the Lord's day and we must go to church." The director said, "Bravo! you wish to be musicians and will not play on Sabbath?" "Whether we are musicians or not, we *must* and *we will be Christians.*" "I admire you," said the director, "and the concert will be postponed till Monday."

The members of our little Mission attend with great regularity and bring with them some friend. All contribute regularly, so that last year from January to December, our contributions amounted to $85.80. Of this sum $35.80 was used to pay the various expenses of the Mission, and $50 was given Rev. J. G. King, as the first deposit for the erection of an Italian church in this city. Oh! If we could only have a little church consecrated at the beginning as a house of God!

You have no conception of what an advantage it would be in advancing the work of the Lord here. Our people remember with pride and pleasure the beautiful temples in their far-away fatherland, and it is with difficulty that they are persuaded that such a place as ours, used first as a store room, then as a saloon, can be consecrated and converted into a Christian church or mission. This is often used as an argument for not attending our meetings. If this great obstacle were removed, it would be much easier to reach them and to teach them that they need to know Christ and accept of his salvation. We are few and poor. We must wait many years, if this great obstacle in our path is to be removed only with our savings. In the meantime, can we afford, with indifference, to let them continue in the paths of sin? Come over into Columbus and help us!

In our Mission on Curtis Ave., we hold our principal service Sabbath evening and our prayer meeting Thursday evening. We have a Sabbath School of fifteen members.

Our work is not limited to this Mission. We have a class of Italians in the Sabbath School at the Ohio Penitentiary, where our unfortunate countrymen gladly come to hear the Word of God. We also visit them in their cells, distributing papers and tracts and do not leave without speaking a word of sympathy and comfort as true messengers of Christ. Our work among the prisoners has not been in vain, the grace of the Lord has touched the heart of two of them and they have given themselves to Jesus, experiencing that peace which only Christ, the Prince of Peace, can give.

During the summer months, every Sabbath afternoon, we have open air meetings in the city and suburbs of Arlington, and at the stone quarry. Our meetings are all well attended and the message of the Lord is listened to with interest. The Bible is earnestly sought after, for at the close of every meeting several copies are sold. One hundred and fifty Bibles and New Testaments have been placed in the homes of our countrymen during our work here. This is a great number if you will stop to consider that one-half of our people in Columbus are illiterate.

Lord bless Thy holy Word that it may not return unto Thee void.

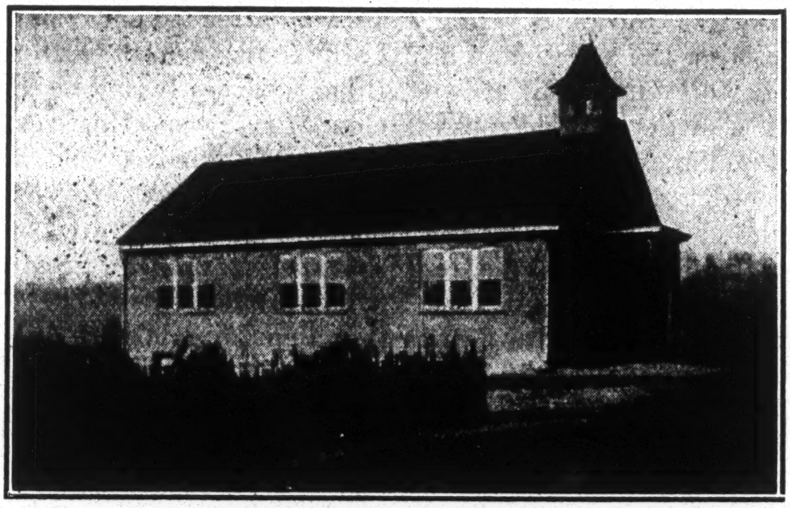
In Goodale street, the center of the Italian population, at the end of November, we opened a day school for children, and started a Sabbath School; in a little more than three months the attendance had reached thirty-eight, with an average attendance of twenty-seven. Besides these there are ten adults. The children all belong to Roman Catholic families and attend a Catholic school during the week.

We could not understand why the sisters permitted their pupils to attend a Protestant Sabbath School. We believed that the sisters and priests were not like others, especially those of our native country, who instruct their people to hinder and fight in every way, the work of a Christian minister. We verily believed them liberal in this grand Protestant nation, this land of liberty. They were only liberal and tolerant because they did not know about it. As soon as they heard it they did not rest until they knew all who were attending, both Protestant and Catholics. The children were commanded to attend their own church and to begin at once to take instructions in the catechism. They were also threatended with expulsion from the Catholic church if they attended a Protestant school. This threat had its effect and our files were depleted.

A few remained faithful. Sabbath, April 19th, we asked these if they also wished to go. They answered "*No!* it is a pleasure to come to Sabbath School and learn the Word of God. We do not fear the sisters and if they do not want us, we will go to the public schools. We will have to get up earlier and walk farther, but it will do us good. It will also help our parents, since they will not be obliged to pay fifty cents a month for our attending school, as they now have to do"

The many difficulties that beset us in our work would be good reason for our becoming discouraged and doubting the success of our undertaking, if we were trying to accomplish this great work in our own strength. But it is the Divine Master's work. For Him we labor, for Him we fight; He will aid us, He will bless us and permit for the greater glory of His kingdom on earth, that the light of the gospel shall shine in the midst of our countrymen.

Vincenzo Napoli



WESTLAND, PA. CHAPEL.

Westland Mission.

Eight years ago Mt. Pleasant Congregation, Chartiers Presbytery, opened a mission Sabbath School in Westland, a mining town having a shifting population of about 900 people. Nearly all nationalities are to be found here. For six years and a half the Sabbath School was held in Miner's Hall. During this time the work was with the children. A year and a half ago our new chapel, costing a little over three thousand dollars was dedicated free from debt. By the kindness of friends and the generosity of the people themselves, this was done without any aid from the Boards of the church.

Now we have over 225 members in the regular Sabbath School, a cradle roll of 57 and a Home Department of about 20. The graded lessons are used. The beginners and primaries have their classes in the basement, which is furnished with tables and kindergarten chairs. Up stairs the Juniors are separated from the rest of the school by screens.

The Woman's Bible League has a membership of 50. On the 13th of February, 1911, the men organized the Daniel Bible Class with a membership of over 20. Now they have 53 members. A year ago none of them thought of entering a church. Now they have regular class in the Sabbath School. On every Monday evening the men meet together to study the Bible. I recently heard one man say that he used to wonder why people read the Bible. That he couldn't make anything out of it and didn't try to. He would rather have a five cent novel, but now, he finds the Bible most interesting reading.

One Saturday evening I gave a man a French Bible. His wife told me that he read in it until half past two Sabbath morning.

Wednesday evening prayer meeting in the church is well attended. The people have formed a Band of Hope. They held prayer meetings three evenings in the week, Tuesday, Thursday and Saturday evenings.

Two young men from the Seminary, Mr. Atcheson and Mr. Clements have charge of the work. Both are earnest, consecrated young men and love the people. Mr. Clements is going to live in Westland and work in the mine with the men during the coming summer. It will mean so much to the men.

The people are liberal givers. Although there has been scarcely any work all winter, enough has been given by the mission people to pay the minister and other incidental expenses.

When some of the Sabbath School girls saw the teacher with one of the Henderson Hospital Easter eggs, they wanted some, so they filled five.

Friday evening March 24th, the "Daniel" Bible class gave a banquet to all men and women of Bible class age. The next night "The Red and Blue" Sabbath School contest supper was given by the Blues, to about one hundred and sixty children.

At the time of the February communion forty-nine persons were received into the church. One by certificate and forty-eight by profession of their faith. Most of these were heads of families, making sixty-five received within a year.

The question is sometimes asked, "Do Catholics attend your services?" Fifteen of the forty-eight who professed their faith at the last communion were reared Catholics.

The Lord has been doing great things for Westland, let us hope and trust that it is but the beginning of still greater work.

Yours in His Work.

Romaine Russell.

Croatian Mission, Allegheney, Pa.

The work was begun five years ago, when twenty-two girls were gathered together to be taught to sew. Since that time other classes have been organized until now we have one on Tuesdays for the smaller girls, Friday for the boys, Saturday for the larger girls and Sabbath School for all ages. These classes are well attended and all receive religious instruction.

A very interesting part of the work has been the formation of an evening class for girls, ranging in age from fourteen to twenty years. A number of the mothers complained of their inability to keep their daughters off the streets at night. As an experiment the girls were invited to the rooms two evenings each week, which invitation they eagerly accepted. After prayer and singing the evening is spent doing fancy work, while the missionary reads an instructive book. Sometime ago the interest began to lag, on account of nothing to sew and no money to spend for material. A friend of the cause kindly donated enough material to make each girl a shirt waist and they all went to work again.

One hundred and five children and fourteen mothers were present at Christmas entertainment, which was held in Eighth Ward school. The kindergarten room and tree were placed at our disposal which was a great favor to us. The exercises consisted of songs, recitations, verses of scripture and repeating the Golden Texts for the entire year.

Each child received a card, a book and a box of candy. Twelve testaments and six books were given as special rewards for attendance and good work. Two thousand three hundred and fifty-five pages of literature have been distributed which are printed in Bohemian, Slavish and Croatian, the nationalities represented in the mission.

Paterson, N. J.

Miss Dora McLaughlin, who began work here in October writes—You in Pittsburg and of the farther west, have no conception of the work here in Paterson among these people who are not natives of our country. They constantly do the unexpected and shatter our hopes. For example—when a young couple are married they are not to be found in the church again, even though perchance they were faithful before. This is the universal custom and no urging or argument can move them for they "are married."

We can only labor on in faith for the present, trying to direct the building of ideals for our younger people, that their future may be different. Have sought to encourage and help some of the weaker ones in the Kingdom. This has brought the greatest enjoyment and blessing to me. The following is a letter written me by one of these friends.

My Dear Friend:

Hoping you are keeping well I write telling you I would like you to drop in and see us sometime. I know I should have said this when you said that to me last Wednesday evening, for we are always ready now for ones we love as you. Do not think I am working out to get away from that work which God has set for me to do, for it is not so, I see that there is nothing neglected that should be done, though I do not do it all myself. I do my ironing and sewing and everything that should be done now, as I know my hands being not slack that my work is being rewarded.

God is blessing me both wonderfully and abundantly. I should have said when we were speaking on the sermon the other day, that it was not the only sermon I enjoyed, for they were all good to me. I find great pleasure in going to church. I found I had to give up everything, such as places I used to visit on account of bad language and even told my mother to be careful before the children. But it was the little things that were keeping me away from God toward the end.

I am home evenings and Saturday afternoons. The children are well. I love my children with a love I never knew before. Give my love to Mr. and Mrs. Little and little one. I love them all. This is all at present.

I remain your loving friend,

Mrs. Reid.

Woodlawn.

Woodlawn—or "Mudlawn," as it is familiarly called—is a new iron mill town in the Beaver Valley. The mills stretch for many miles along the Ohio River front,—the Jones and Laughlin Co. own the land for miles back.

The town, spreads over these hill and valleys, with a population of any where from 8 to 10 thousand and made up of many nationalities, sprang into existence within the last three years.

With the exception of a single business street, it is nearly all "Company Houses," though the difference in design and location of the several "Plans" on "Hard Scrabble," Gobbler's Knob," "Seldom Seen" etc, relieve it of the monotony of most towns of the kind.

But here, as everywhere, it is the people rather than the place in which we are interested, and I have rarely found a more courteous and hospitable people.

Among the happiest of my experiences here, has been the privilege of leading a young man, apparently in the last stage of consumption, to the foot of the Cross.

When I first saw him and asked if he were a Christian, he said "No. but I'd *like* to be."

After reading and prayer I left him, but could get interested in nothing else, and the next day, in the very simplest and plainest way, tried to explain to him the plan of salvation. Having him repeat after me the prayer "Lord Jesus, receive me as I am, forgive my sins, and make me your child," or words to this effect. I thought he was sincere, but asked him if he really *meant* what he said, and his reply, "*sure* I do; why *shouldn't* I?" This left no shadow of doubt and when we had read and re-read John 6:37 and Rom. 10:13, he seemed to grasp the truth, took God at His word and is a happy Christian, patiently awaiting whatever Jesus has in the future for him.

The Sabbath School now has an average attendance of more than sixty. The Ladies Aid is rapidly growing and working hard to make money for the new church, which we do hope will very soon materialize. The Juniors are enthusiastic and the general outlook encouraging.

M. A. Workman, Missionary.

Editorial.

NOTES FROM GREELEY CONVENTION.

"We can do it if we will,
We can do it and we will."

The Twenty-eighth annual Convention of the Women's General Missionary Society met in the United Presbyterian Church, Greeley, Colorado, Thursday evening, May 18 1911, at 7:30 p. m.

Delegates assembled from all parts of our church and most of the number were in their places by 7:30 in earnest anticipation for the opening of the first session of the convention. Each session has been full of inspiration and help. The key note of the convention throughout has been advancement.

To the one hundred and eight delegates attending the convention representing forty-six Presbyterials, the prophecy the desert shall blosssom as the rose, is literally fulfilled in the beautiful city of Greeley, Colorado, which was in the heart of the desert just a few years ago, but now its wide streets lined on either side with shade trees, its hundreds of well kept lawns and restful parks, its up-to-date business blocks and comfortable homes all indicate an unusual degree of prosperity.

Besides all these its nineteen churches, public library, commodious school buildings and Colorado State Normal bear witness to its high standards of religion and education. Seldom has the convention been held in a community where the people were more universally cordial and hospitable, anticipating every need of the guests, and providing for their entertainment most royally.

The convention church is a triumph of architectural skill and decorative genius, and it is interesting to note that one of our church buildings in Egypt is like it, having been built from the same plans.

Officers for convention 1912. President —Miss Anna A. Milligan, Pittsburg, Pa.

1st Vice President—Mrs. W. T. Mabon, Bellefontaine, Ohio.

2nd Vice President—Mrs. A. M. McClenahan, Greeley, Colorado.

Secretary—Mrs. J. T. Logue, Cleveland, Ohio.

Treasurer—Mrs. J. B. Hill, Pittsburg, Pa.

Place of holding the Convention for 1912—Chicago, Illinois.

Miss Anna A. Milligan, Pittsburg, Pa., has been the choice of the convention at Greeley, Colorado for the president of the Convention of 1912. Miss Milligan has just recently been appointed to do study class work at summer schools. The additional honor of the women of the convention at Greeley is worthily bestowed. Miss Milligan is a teacher in one of the High Schools in Pittsburg. Our women will be considerate of her duties as manifold. We congratulate the Women's General Missionary Convention in its choice of President for 1912.

Mrs. W. T. Mabon, First Vice President is the daughter of Rev. W. G. Moorehead, D. D., Xenia, Ohio and well known in her native city. Because of long friendship and admiration we can not say in print all we will reserve to tell "Mary" of the honor conferred and her ability to assume duties imposed.

Mrs. A. W. McClenahan, Greeley, Colorado has had duties for a year in preparation for the great meeting at Greeley. It is a fitting recognition of these and the largeness of the hospitality of the good people at Greeley, that Mrs. McClenahan will attend in another official capacity the convention of 1912.

President's Address.

"We can, if we will; we can, and we will."

This is the slogan of the Women's General Missionary society of the United Presbyterian church, as outlined in the inspiring address of the president of the society, Mrs. Robert Rutledge of St. Louis. She sounded a stirring call to the women of the Christian world to awaken to their opportunities to spread the Christian religion through the world; instances of great work accomplished through sheer will and determination were given, and the importance of the "now" was emphasized.

Of charming personality, Mrs. Rutledge is a woman of brilliant attainments and one well worthy of holding the office as head of this society.

—*Greeley Republican.*

Fifty women marched to the front where they deposited in the baskets a thank offering of $53,610.87. This is the largest free will offering ever given in the history of the church since this department was organized, twenty-five years ago. The result of the offering was announced by Presbyteries, and Monongahela stood at the head with a thank offering of $8,577.80. Sixteen Presbyteries sent in over $1,000 each.

In addition to this sum the women converts of Egypt reported that they had given $1,176.92 during the year for this special offering, while poverty stricken women in India had sent $183.32 over and above their other gifts to the church.

Mrs. Wilson, Foreign Secretary, presented the "honor guests" of the convention, four young women missionaries and two mothers, Mrs. Hamilton and Mrs. Paden and Mrs. N. M. Carleton, formerly Miss Eliza Calhoun, who spent fourteen years in India in the United Presbyterian mission, afterwards twenty-six years in the Presbyterian mission, making a total service of forty years.

Among those presented to the convention were Miss Marion Paden of Cairo, Egypt and Miss Annie Hamilton, missionary at Sialkot, province of Punjab, India.

Miss Paden, the Egyptian missionary, is the only child of George M. Paden, a well known business man of Pittsburg. He pays all her expenses and salary for the mission work in the foreign land.

Miss Hamilton has been in the northern part of India for seven years. She has been taking a vacation in this country for the past year and will return to her field of work this fall. This is her first vacation since going to the foreign country.

Cullings From Addresses.

Let us study how to *do* things, not how *to get them done.*

What we need is some one to make us do what we can do.

One of the needs of the hour is definite personal surrender to God's will. Jennie Lind when asked how she sang so sweetly said simply "I sing to God."

Let us thank God for the beautiful lives of our missionaries.

To-day is our day of opportunity.

We must be filled with all the fulness of God, not try to fill Him with our fulness.

The prayer of our church is, "That the passion of our Lord may become the passion of His church."

☞*Attention!*☜

Will societies and individuals who have neglected to return their "SILVER EGGS" *do so at once.* It is important that these be *all sent back filled.* Do not hide behind some one's "special" gift, but do your part. We need every dollar, and the spring and summer days are here and the building must be done. "Act! Act in the living present."

Mrs. Samuel Yourd,
Freedmen Secy.

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ANNA A. MILLIGAN.
Teacher of Mission Study lectures at Winona Ind. and Boulder, Col. President elect for Women's Convention 1912 of the Women's General Missionary Society U. P. Church.

Our women share the honor conferred upon Miss Anna A. Milligan in her appointment to lecture at summer schools on the Mission studies for 1912.

Mrs. Helen Montgomery has been obliged to rest after the strenuous and remarkable "Jubilee Tour" from the Pacific to the Atlantic coast, which terminated at New York in March. That Miss Milligan should receive so important and responsible a duty assures one of her ability and acceptance for the work assigned. The Central Committee of the United Mission Study have certainly been fortunate in procuring Miss Milligan, who has during the past year had an extended trip into Mission lands, also attended the World's Missionary Conference in Edinburg, and during the past winter has led several Mission Study classes.

Miss Milligan will appear first at Winona, Indiana, June 22-29, where doubtless many United Presbyterian women will attend the mission studies for one week. Following Winona will be the summer school at Boulder, Colorado. The subject for next year's study, "THE LIGHT OF THE WORLD," is of intense interest and great importance, and should attract and deepen the interest of women in Christian lands for mission study.

☞*To The Young Women of Our Church.*☜

The Women's Board is most desirous of getting into touch with those young women who contemplate going to the foreign field, either this Fall or some time in the future. Will the young women of the graduating classes in our colleges, whether Student Volunteers or not, who have any thought of offering themselves for missionary service, write at once to Mrs. J. A. Wilson, 230 South Fairmount avenue, Pittsburg, Pa. Mrs. Wilson will also be glad to hear from young women, who though not intending to take a full college course, are desirous to prepare themselves for work abroad.

☞*Do Not Forget.*☜

To send to the Orphans' Home, Aged Peoples' Home and Columbia Hospital, for barrels of empty cans. We are blessed with a promise of fruit throughout the land and it is our duty as well as our privilege to share with the dependent ones. Canned fruits and butters and jellies for the Homes and jellies and sweet wines for Columbia Hospital. If every congregation will fill a barrel what a blessing will be given to these needy ones, and how happy we will be in sharing our blessings with them. Send at once and distribute the cans early.

☞See address of donation secretaries on third page of cover of this Magazine.☜ *Now do not forget to do something.—Eds.*

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Statistics Reported at the New York Missionary Jubilee, March 30 1911.

Total Jubilee gifts from ten denominational rallies	$139,560.90
Total from all Jubilee cities,	$879,456.90
Total gifts from Women's Missionary Societies from the date of their organization	42,000,000
Methodist Episcopal North, 40½ years	11,713,632
Presbyterian, 40 years	10,197,515
Congregational, 42 years	4,859,761
Baptist, 40 years	3,252,114
Episcopal, 40 years	2,000,000
Reformed, (Dutch) 36 years	1,149,715
Lutheran, 32 years	1,000,000
Union Missionary Society, 50 years	2,078,138
United Presbyterian, 27 years	*2,163,598

*(Of this sum $660,935 is Thank-Offering given in 23 years.)

Remember!

That the thank-offering of 1911 will be the twenty-fourth since the first offering of 1888.

That the twenty-fifth—the Silver Anniversary thank-offering—will be given in the fall of 1912.

That to secure a large offering of silver birthday gifts we should begin planning for it NOW.

☞ *That* the aim will be to secure a silver gift from *every one of the 75,000 women whose name is upon the church roll.* ☜

That one good way to accomplish this high aim, is to begin *at once* a membership campaign, and bring the 50,000 women outside of the missionary societies into active service.

That by pushing the "*Win One*" plan it would take less than two years to have all brought into touch with the work of the Women's General Missionary Society.

That if the women of the church will but read carefully and prayerfully, *The Women's Missionary Magazine* from month to month they will know, and if they know they will pray and if they pray they will give, and a large Silver Birthday offering will be brought into the Lord's treasury in the fall of 1912.

That a large thank-offering this coming fall will prepare the women and children of the church for giving a still larger offering when in 1912 the beautiful thank-offering monument will be twenty-five years old.

That God has wonderfully led us in this most important part of our women's work and that the training it has given the church in regular systematic and grateful giving has brought a rich blessing upon it.

That the giving of thank-offerings has in no way interfered with giving of contributions to societies, *or of the "quota"* to the Boards of the church, as figures go to prove; instead it has been a stimulant to liberal giving to missions.

That large gifts will enable the Women's Board to enlarge the work in all departments.

That there is great need of a large force of workers in all our mission fields, to prevent those who are laboring from falling by the way from overwork.

That money is a mighty power in God's hand in the spread of the gospel.

That with every tick of the clock some soul goes down to a Christless grave without the knowledge of the Saviour we have to give.

Gleanings from Egypt's Thank-Offering Blanks.

THANK-OFFERING SECRETARY.

Thank-offering work in Egypt still lacks much, if one is looking for ideal conditions, yet there is great encouragement if one is seeking for opportunities to develop free-will offerings and thank-offerings in the gifts of the church and the individual.

Miss Pieken, of Benha, says that her girls have not yet had a regular thank-offering service. She has been training them to bring offerings to church and Sabbath school, and now since they have made a beginning, she hopes to be able to report a real Thank-Offering service next year.

Mrs. Work says there are only three Protestant women in Benha besides herself and Miss Pieken. These three are the wife of the evangelist, the wife of the colporteur, and the wife of the school-servant. Yet although the thank-offerings given by their people do not count in filling out blanks, they show they have the true spirit.

The little child of the servant was very ill and when he recovered his parents bought a new Psalter for the pulpit, as their thank-offering.

A teacher of the Boys' school was sick for two months, and when he was able to leave the house he purchased $2.50 worth of Psalm books and gave them to the church.

The next Sabbath after the birth of the Bible-woman's son, she sent six new Bibles to the Benha church.

Miss Bell of Mansoura, reports a little girl whose brother had recovered from a long illness, and who persuaded her father to give her a dollar as her thank-offering because of her brother's recovery.

Miss Atchison writes that the Moslem children in Tanta bring larger gifts often times than the Christians, even when they know that it goes for Christian evangelistic work.

Miss McConaughy, of Zagazig, says that she was especially encouraged by the gifts of her little ones. More than half of her school girls are Moslems. Some of them gave a thank-offering, and one, who left the school three years ago and now lives in Cairo, sends back $1.50 each year as her offering to the Zagazig meeting. For two years her school girls have had a tin bank in each room, and every morning they are given an opportunity to give an offering.

Miss Thompson writes, that there was a great deal of enthusiasm in Faggala over their offering this year, and that the offering of 1910 was almost $7.50 more than in 1909. She reports a new way of choosing the one who presents the class offering to the school societies, she being the one who has brought the largest sum in her class.

The thank-offering of our new Cairo Girls' School is worthy of special mention. Under Miss Kyle's direction and interest it amounted to $143.10.

The little orphans which number about forty-five, gathered $15.00 this year with little if any outside help. Have you and I been so thankful, earnest and faithful in our thank-offerings?

When the orphanage was moved from Fum el Khalig to Choubra, a few members were left behind who helped them to increase their offering last year, but this year these members were so scattered and were unable to have regular meetings since the girls' school had to be closed. Notwithstanding this, they and their former teachers did what they could, and they gathered $5.20 which they gave to Fowler Orphanage.

Such is the news I have gathered from the Delta Presbytery. Let us now turn to that of Middle Egypt.

Beni Suef has never had a thank-offering, but they are planning and working for one in 1911, and write that their people are very much interested in it.

Fayoum showed an increased interest in thank-offering work this year, especially the women, who think their gifts should have been more at this time.

It was interesting and touching to hear the Juniors tell why they were thankful. Among the reasons were the following:—First they had been kept from plague and cholera, even though the people next door to them had had it; second, that they have good eyesight when so many have only one eye and often none at all; third, that one little girl who is deaf and dumb, has good health now; fourth, that they have both parents living; etc.

In Thebes Presbytery, Miss Ferrier says that only three Women's Missionary Societies reported, and only the Luxor society gave a thank-offering.

Honor Roll.

Sidney Presbyterial has won a place on the Honor Roll through the Thank-Offering Presbyterial Secretary, having sent in well filled blanks from all societies, Smithfield etc.

Financial Report of the Pittsburg Jubilee, Feb. 16-17 1911.

Pledges from fourteen denominations to the million dollar Jubilee fund $100,900.00.

Of this sum $45,100 was pledged by United Presbyterian women in Pittsburg and vicinity.

Receipts for expenses of Jubilee	$7,203.52
Total disbursments	5,953.52
Balance	$1,250.00

DISTRIBUTION OF BALANCE.

Refunded to churches	$ 650.00
To Chinese famine sufferers	100.00
To Central Committee, Boston	50.00
To Dr. Noble for interdenominational work in India	400.00
For preparing and publishing a history of the Pittsburg Jubilee to be placed in Carnegie Library for reference	50.00
	$1,250.00

Sale of Mission Study Text Books, Western Women in Eastern Lands for Central Committee $557.00

Southfield, Michigan, has a place on the Honor Roll by having doubled its 1910 thank-offering over 1909 offering.

Study for the Month.

JULY—HOME MISSIONS.

Suggestive scripture—Matthew 13: 18-43; Roman 10.

Roll Call—Temperance facts.

Topics for Consideration.

1. What our country owes to Home Missions.
2. Our latest Home Mission stations.
3. The value of a parsonage to a Home Mission congregation.
4. Ministerial Relief fund.
5. City missionaries supported by the Women's General Missionary Society.
6. Our immigration problem.
7. Our obligation to the Jew.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: "I WILL NOT OFFER UNTO THE LORD MY GOD THAT WHICH COSTS ME NOTHING."

AIM:—FIFTY NEW SOCIETIES THIS YEAR.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Anna B. Watson, M. D., Tanta, Egypt.
Miss Roma Beatty, Lyallpur, India.
Miss Bertha Houston, Frenchburg, Ky.
Miss Christianita Totten Henderson, North Carolina.

Calendar.

Winona Summer School of Missions, June 22-29.

Silver Bay Conference, July 11-20.

Tarkio, Mo., Missionary Conference, July 21-30.

New Wilmington Missionary Conference, August 11-20.

Members one of another. Romans 12:5.

Dear Lord! kind Lord!
Gracious Lord! I pray
Thou wilt look on all I love
Tenderly to-day!
Weed their hearts of weariness;
Scatter every care
Down a wake of angel-wings
Winnowing the air.

Bring unto the sorrowing
All release from pain;
Let the lips of laughter
Overflow again;
And with all the needy
O divide, I pray,
The past treasure of content
That is mine to-day!
—*James Whitcomb Riley*

Topic---Home Missions.

Suggested Program for July.

OPENING PRAYER—by Leader.

DEVOTIONAL—Read Acts 10.

ROLL CALL—Current events on Home Missions.

PAPER — { The relation of the Bible to our Nation's history, past, present, future.

BRIEF TALKS--Our Nation { its strength
its weakness

ITEMS—The temperance situation.

PAPER—The menace of false cults.

DISCUSSION— { What is being done to stem the tide of irreligion in our country?

CHAIN OF PRAYERS—for the work and the workers in the United States.

*Topic for August---Review of the Year.

Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it. Psalm 90:17.

Have a delegate from the convention at Greeley address your meeting if possible, if not, the following program is suggested.

PRAYER—and song service.

SCRIPTURE LESSON—Psalm 90.

ROLL CALL—Items from the Annual Report.

RESUME—The story of the year. What the records tell — Foreign, Home Freedmen.

REVIEW—of Young Women's work.

GLEANINGS—Thank Offering, Junior, Literature, Temperance.

PAPER—A vision of the work to be done. What it would mean to ME.

PRAYER—for the work outlined by the Greeley Convention.

*As we will not have our department next month we give the program for August in this number.

(Continued on page 416)

Treasurer's Report from April 1 to April 15, 1911.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedm's Missions	Junior Special	Church Exten. & Parsonage	Minister'l Relief	Paym't on Parsonage Loans	Home for Missionr's Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Conting't Fund	Women'Assso. Work			Junior Magazine Fund	Miscellaneous	TOTAL
															Orph's Home	Home for Aged People	Col. Hospital			
Albany		60 00				19 00														79 00
Allegheny	246 00	394 00	424 00	94 00	247 00	196 00	214 00	62 00						10 00					50 00	1987 00
Arkansas Valley	69 00	37 00	39 00	9 00	15 00	11 00	13 00	4 00						5 00		1 00	1 00			204 00
Beaver Valley	144 00	115 00	135 00	36 00	69 00	48 00	26 00	30 00							9 00	9 00	7 00		6 00	634 00
Big Springs	106 60		52 00	5 00			18 00													181 00
Boston	94 00		94 00	19 00	30 00	78 00	5 00	5 00						5 00						330 00
Brookville	5 00	10 00	14 00		8 00															37 00
Butler	115 00	147 00	102 00	11 00	35 00	56 00	38 00	25 00						5 00	5 00	5 00	5 00		7 00	556 00
Caledonia	86 25	30 00	22 00	2 00	22 00	31 00	3 00	1 00						5 00	1 00	1 00	1 00			205 25
Cedar Rapids	35 00	100 00	54 00	41 00	24 00	14 00	3 00	7 00												278 00
Chartiers	254 00	407 00	191 00	51 00	70 00	107 00	60 00	39 00							31 00	23 00	9 00		15 00	1257 00
Chicago	72 00	128 00	62 00	5 00	54 00	38 00	13 00	23 00												395 00
Cleveland	56 00	215 00	36 00	27 00	64 00	18 00	20 00	18 00												454 00
College Springs	98 00	400 00	58 00	10 00	15 00	52 00	5 00	10 00						5 00					7 00	660 00
Colorado	72 00	5 00	38 00		14 00	9 00	21 00	16 00												175 00
Concordia	70 00		20 00	8 00	20 00	5 00													2 00	125 00
Conemaugh	14 00	259 00	8 00		4 00															285 00
Delaware	103 00		76 00	11 00	30 00	16 00	7 00	6 00							1 00	1 00	1 00		6 00	258 00
DesMoines	57 00	296 00	28 00	16 00	24 00	5 00	22 00	17 00											4 00	469 00
Detroit	24 00	30 00	28 00	2 00	22 00	10 00	6 00	8 00											2 00	132 00
Frankfort	41 00		13 00	7 00	28 00	63 00	6 00	4 00											4 00	166 00
Garnett	30 00	25 00	39 00	20 00	22 00	3 00														139 00
Idaho	6 00		3 00	3 00	3 00	3 00														18 00
Illinois Central	15 00	20 00	39 00	5 00	8 00	17 00	4 00	6 00												114 00
Illinois Southern	25 00	456 50	61 00	6 00	22 00	5 00	6 00	6 00											2 00	589 50
Indiana	1 00	3 00	23 00	8 00	5 00	7 00	29 00	17 00						5 00	1 00	1 00			1 00	101 00
Indiana Northern	4 00		2 00		2 00															8 00
Iowa Northwestern						1 00														1 00
Kansas City	18 00	89 00	47 00	7 00	12 00	6 00	5 00	5 00						5 00					1 00	195 00
Keokuk		17 00	40 00			5 00								5 00						67 00
Kiskiminetas	77 00		77 00	9 00	32 00	21 00	6 00	12 00						5 00					2 00	241 00
Lake	135 00	233 00	152 00	4 00	37 00	18 00	12 00	45 00												686 00
LeClaire	32 00		16 00			4 00														52 00
Los Angeles	173 00	8 00	68 00	25 00	24 00	36 00	26 00	9 00						5 00	5 00				1 00	380 00
Mansfield	11 00	6 00	14 00		3 00	10 00		9 00												53 00
Mercer	50 00	414 00	52 00	2 00	27 00	74 00	43 00	21 00						5 00	24 00	5 00	5 00		2 00	724 00
Monmouth	75 00	165 00	150 00	26 00	44 00	57 00	26 00	16 00												559 00
Monongahela	758 00	2044 00	1200 00	95 00	402 00	293 00	150 00	151 00						5 00	90 00	78 00	48 00		67 00	5381 00
Muskingum	153 00	339 00	78 00	22 00	13 00	21 00	10 00	7 00						5 00						648 00
New Jersey			5 00														2 00			7 00
New York	34 00	7 00	24 00		5 00	10 00								5 00						85 00
Ohio First	54 00	207 00	85 00		28 00	15 00	17 00	21 00						5 00						432 00
Oklahoma	14 00	5 00	2 00		7 00		5 00	3 00												36 00
Omaha	61 00	58 00	23 00	7 00	20 00		10 00	5 00												184 00
Oregon	49 00	11 00	37 00	6 00	2 00		3 00	7 00												115 00
Pawnee	29 00		22 00	14 00	16 00	11 00	18 00	4 00						5 00						119 00

Pittsburg	11 00	10 00	8 00																	29 00
Puget Sound	5 00		5 00		5 00									10 00						25 00
Rock Island	9 00	105 00	14 00	6 00	11 00		16 00	18 00						5 00					1 00	185 00
San Francisco	100 00	9 00	39 00	7 00	21 00	2 00	8 00	16 00												202 00
Sidney	161 00	21 00	52 00	8 00	39 00	7 00	17 00	12 00							3 00	3 00	3 00		3 00	329 00
Stamford	5 00		2 00		3 00															10 00
Steubenville	12 00	64 00	5 00		11 00			5 00												97 00
Vermont	2 00		1 00																	3 00
Westmoreland	118 00	240 00	102 00	49 00	46 00	32 00	78 00	58 00							2 00	2 00		3 00	2 00	732 00
Wheeling	202 00	35 00	150 00	5 00	46 00	21 00	19 00	3 00												481 00
Wisconsin	15 00		5 00		2 00	2 00		8 00												32 00
Xenia	140 00	31 00	57 00	8 00	51 00	33 00	30 00	21 00							6 00				1 00	378 00
Traer, Ia., by Rev. T. H. Melville	100 00																			100 00
Warm Springs Cong. and S. S.	5 00		5 00	5 00	5 00															20 00
Mansewood, Ont. L. M. S.	18 00																			18 00
Pullman, Wash., W. M. S	9 00	15 00	15 00																	39 00
Sparta, Ill., Jr. M. S						5 00														5 00
Camden, Ala., Jr. M. S					7 00															7 00
Miss S. J. Connelly	25 00		5 00		15 00		5 00													50 00
Knoxville, Tenn.. W. M. S	14 00			13 00	13 00	2 00	13 00													55 00
Knoxville College					150 00															150 00
Allegheny Presbytery by Mr. G. M. Paden, F. A.			25 00																	25 00
Frenchburg School			43 83																	43 83
Semi-Centennial																			150 00	150 00
Athens Tenn., Cong																1 00				1 00
Crawfordsville. Iowa. Cong		30 00																		30 00
North Bend Congregation		189 10																		189 10
San Francisco Presbytery by F. S. Clark, F. A.			7 50																	7 50
Menefee Co. School Board			50 00																	50 00
Santa Ana, Calif., Cong		250 00																		250 00
The Half Million Club		500 00																		500 00
Rent										19 00										19 00
Chartiers Cong													62 23							62 23
Palisade Ave. Cong													50 00							50 00
Third Chicago Cong													300 00							300 00
Parsonage Re-payments									3443 90											3443 90
Interest	9 13		30 00		9 62									160 38					30 00	239 13
Items of cents														5 20						5 20
Total	4525 38	8239 60	4374 33	714 00	1963 62	1497 00	1036 00	760 00	3443 90	19 00			412 23	270 58	178 00	180 00	82 00	3 00	366 00	28014 64

Young Women's Special, $996.00. Temperance, $186.00.

The report of Foreign Visiting Committee Fund will be given in full when completed. Jubilee offerings not reported until later.

PARSONAGE RE-PAYMENTS—South Sharon, Pa., $80.48; Elmwood, Des Moines, Ia., 194.24; Brinton Ave., Braddock. Pa., 55.50; Pinckneyville, Ill., 133.20; Hutchinson. Kans., 47.18; Conway, Pa., 83.25; Olathe, Kans., 188.70; Gladden, Pa., 37.46; Torrington, Wyo., 41.61; Nampa. Idaho, (1) 55.50; Ewing, Neb., 20.44; Allison Park, Pa., 41.63; Altus, Okla., 41.55; Central Falls. R. I., 69.38; Rock Island, Ill., 118,75; Canon City, Colo., 52.75; Second Spokane, Wash., 166.67; Bristol. Colo., 44.40; Guthrie, Okla., 55.50; East Mansfield. O., 27.75; East McKeesport, Pa., 300.00; Commerce, Mich., (1) 52.17; Olympia, Wash., 42.25; Nampa, Idaho, 55.50; Eighth Chicago, Ill., 70.50; Benton Lawn, Kansas City, Mo,, 54,50; Morgan Hill, Cal., 111.00; First Schenectady, N. Y., 83.25; West Allis, Wis., 50.00; Second Topeka, Kans,, 47.00; Arkansas City, Kans., 125.00; Harvard Heights, Los Angeles, Cal., 69,38; Forest Ave., Bellevue, Pa., 83.25; Roosevelt, Okla., 16.65; Boynton, Okla., 15.00; Waterloo, Iowa, 166.50; Warrington Ave., (old Thirteenth) Pittsburgh. Pa., 86.00; North, Allegheny, Pa., 77.70; East Side, Gary, Ind., (1) 52.73; Chester, West Va., 325.00; Dexter. Iowa, 4.58.

MRS. J. D. SANDS, Treas. Protem, 123 Roup St., Pittsburgh, Pa.

(Young Women's Dept. continued from page 413)

Field Notes.

The young women of First United Presbyterian Church, Indianapolis, Ind., have organized the Emma Minger missionary society and have bright hopes for the future.

Miss Ethelwynne Boyd, president of the King's Daughters, Aspinwall, Pa., states that they have had a most prosperous year and much interest has been taken in the work.

They have decided to care for a child's bed in a hospital in India, as their free will offering, feeling that it will be a stepping stone to greater activity.

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

Two regular and one special meeting was held during the month. The President presided at all the meetings, conducting the usual devotional exercises.

The Treasurer reported receipts for the month to April 15th, when books closed, $28,014.54, disbursments, $20,749.26.

The Foreign secretary received a letter from Dr. J. K. Giffen. of Khartum, in which he expressed in a most complimentary manner his appreciation of Mrs. Campbell and Mrs. Hill, our visiting delegates.

Dr. Phandora Simpson was granted an extension of fulrough for six months.

Of the three recently appointed missionaries, Miss McIntire, of Tarkio, and Miss Nellie Smith, of Grove City, have been assigned to Egypt, Miss Olive Roe Williams, of Monmouth, has not yet been assigned.

Dr. Alice Johnson, of Asheville, N. C., will sail for Egypt in the near future to take up medical work in Tanta.

The Presbyterial of Arkansas Valley has made a two hundred and fifty dollar pledge toward the salary of Miss Lois Buchanan.

Miss Dora Whitley, of Cannonsburg, has been recommended to the Foreign Board for appointment as missionary.

The First church, Allegheney, has pledged twenty-five dollars for five years to support a child's bed in Jhelum hospital. Interesting letters were received from Egypt from Mrs. Campbell and Mrs. Hill—also from Dr. Heston and Miss Howell, who recently assumed their positions in Jhelum.

Many requests for one of our foreign visiting committee on their return to address Prebsyterials, have been received. These requests will be recorded in the order in which they are received.

In the Parsonage Department, release of mortgages was ordered for the following congregations:—Rushville, Nebraska; Dexter, Iowa; and Springfield, Missouri. A loan of $1,500 was granted to the Brookings S. D., congregation.

At the request of the Dayton, Ohio congregation, the services of Miss Warnock were extended to July first. A letter received from Rev. J. H. White stated that for the present they did not wish the lady missionary which had previously been granted to work in a home section of Colorado.

The attendance in the Frenchburg school for the month of April was 102.

The Freedmen's Secretary reported 143 patients treated in the Robinson Memorial Hospital during the year. Miss McCahon, of Knoxville, reported 99 visits made and 12 meetings held during the month.

The Junior Secretary reported two new societies, Troy, N. Y., Mrs. M. J. Barrett, superintendent; and Shannon City, Iowa, Mrs. Joseph Bates, superintendent, (Mrs.) Ada Kerr Wilson,

Secretary.